

Shiploading technology hampers seaway ministry

VANCOUVER — Long Term Volunteer (LTV) John M. Loeve found his work with Vancouver, BC harbour chaplain Rev. J.E.F. Dresselhuys very challenging month by month during his term of service. A big part of that challenge was to find out how to make the best possible use of the very short time seafarers are in port these days.

The container system of shipping goods means that a freighter unloads and reloads in a few hours. Therefore she remains in port only a very short time. This does not give Rev. Dresselhuys and his workers as much sustained opportunity to get acquainted with the seamen as they would like. To build relationships which can help in communicating the Gospel and love of Christ requires time. Often they must be satisfied with placing Christian literature in the hands of the seamen in as personal a manner as possible, knowing that through these men the Scriptures and other printed materials become circulated throughout the world.

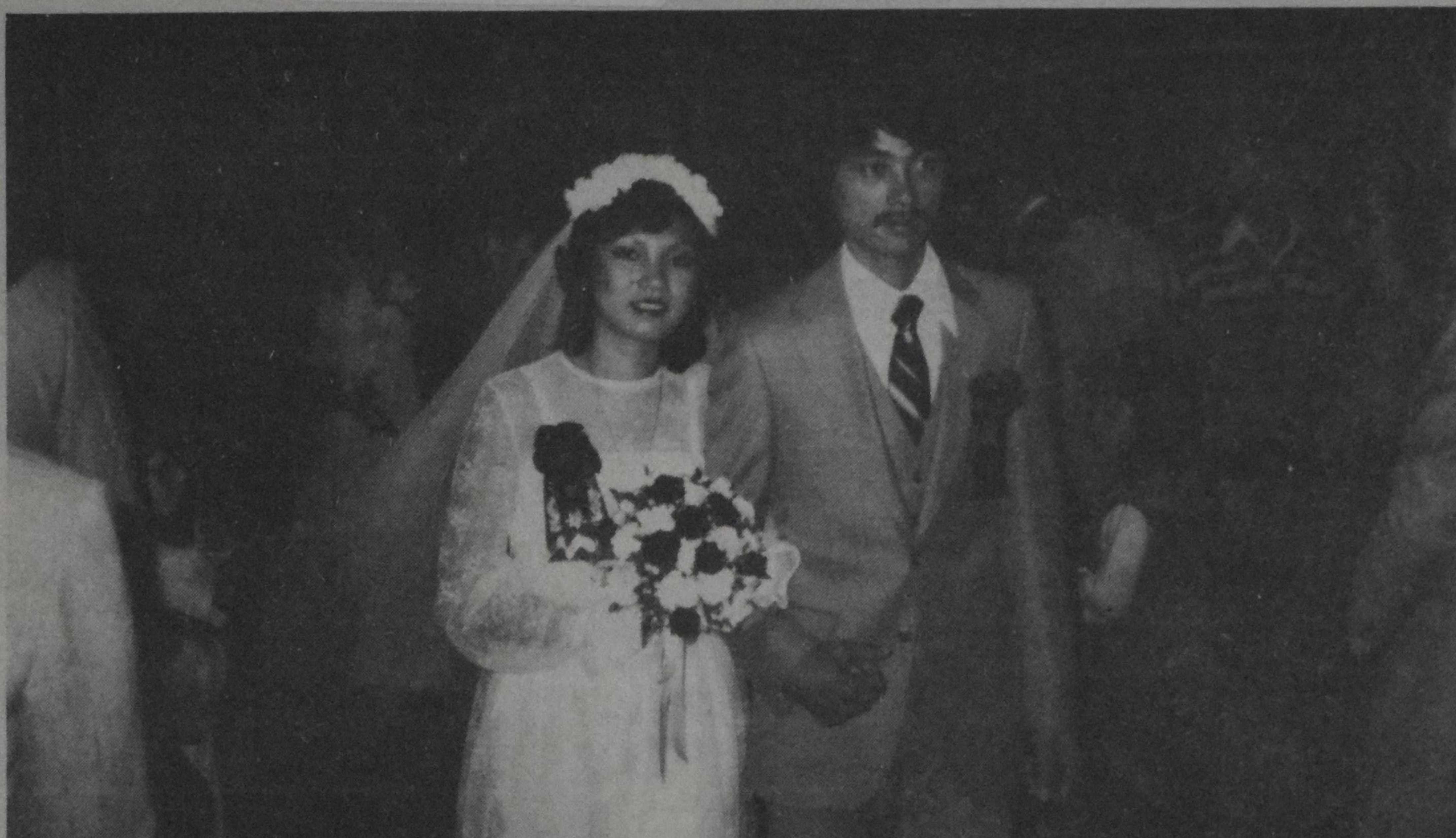
Cruise ships unloading and loading tourists suffer the same quick stop-and-go schedules that container ships do. However, this summer one of them suffered damage to her propellor. This accident gave Loeve and four fellow workers an unusual opportunity. He said, "The MV Prinsendam, registered in Curacao, returned from her cruise to Alaska with propellor blades which had to be replaced. She had to stay put in Burrard Yarrows for five days. Normally she is in port only part of a day.

"For the first time in our history of work with cruise ships we were able to do something extra for these seamen besides the regular visits on board ship," said Loeve. Forty-four members of the crew, who were Indonesians, participated in a bus tour to Seymour Mountain and Lynn Canyon, topped off with a visit to Park and Tilford Gardens.

"To us the singing on the bus and their open excitement at being away from the ship were signs of great appreciation," said Loeve.

Also in June, Loeve and other workers began publishing a quarterly newsletter, "Ship and Shore." It provides information to interested people in Canada, the United States, and other countries of the world about ministry to seamen and prayer needs.

Mr. Loeve's term of service has since expired and harbour chaplain Dresselhuys is currently on a six-month sabbatical, leaving a large gap in the harbour outreach program.



HAND IN HAND INTO THE NEW LAND: Thang Phung and Linh Tran, the first refugees sponsored by the Rehoboth Christian Reformed Church, were married last week Thursday in the Toronto church. Many members of the congregation were present at the ceremony.

Critique of liberation theology

by Marten H. Woudstra

Dr. Woudstra is professor of Old Testament at Calvin Theological Seminary in Grand Rapids, Michigan.

We are standing on the threshold of the 1980s. Only two decades remain before the second millennium of the Christian era will have run its course. For almost two thousand years the gospel of the saving grace of God in Christ Jesus has been preached. Prior to Christ's coming, God spoke in many and various ways to our fathers by the prophets (Heb. 1:1), and through these prophets God promised beforehand the gospel that was to be fully realized in Christ (Rom. 1:1, 2). Today, and for some time now, the minorities, the oppressed and the poor ask us what difference this preaching of the gospel is making for their external circumstances. Liberation theology has made this concern of the oppressed its concern. Half a century ago, Ernst von Dobschutz compared the methods of Biblical criticism to fashions. They come and stay a while, and then they disappear. The comparison is helpful, but it applies only partially. Methods of Biblical study never disappear completely. They leave a residue. Form criticism did not completely supplant source criticism. Tradition criticism, redaction criticism, rhetorical criticism, canon criticism — they all presuppose one another, even though each claims to do the job better than its predecessor.

What about liberation theology? Will it too fade away? Earlier in this century there was the social gospel approach. The 1960s witnessed the rise of political theology and the theology of revolution. The decade

that is now about to close has seen the rise of liberation theology. We do not know what the future of this theology will be. At the present time, however, this movement presents us with a powerful challenge, and I am personally happy that evangelicals have accepted this challenge.

Scarcely four years ago an article in *Christianity Today* urged evangelicals "to become informed about the theology of liberation and allow this perspective to challenge their own." I believe it can be said that this challenge has been heeded. In 1977 a little volume called *Evangelicals and Liberation* examined liberation theology from various angles. Only last year two papers addressed themselves to the question of liberation theology, and another two reviewed various aspects of black theology. Thus various aspects of liberation theology — Latin American liberation, black liberation, women's liberation and gay liberation — have been receiving attention among us.

The revival of evangelical interest in the social dimension of the gospel occurs within the larger context of the nation(s) here represented. Evangelicalism is beginning to be a force to be reckoned with also in the area of state and society. The September 1979 issue of *Sojourners* magazine details some of the amazing amount of activity displayed in the United States by a variety of conservative Protestant groups. The magazine reports that there are presently 1,300 radio stations in the United States that are owned and operated by Christians. Add to that the ever-growing number of television stations under Christian auspices, the huge publishing concerns turning out Christian literature, the Christian

recording companies and the mushrooming movement of Christian day schools. A further sign of evangelical reawakening is the formation of groups of conservative voters in the USA, seeking to influence the forthcoming presidential elections — not just as individuals but as a group.

In which direction all this will go is far from clear at the present time. "Born-again" Christians are weighing the political approaches of other Christians, equally "born again," and finding them wanting. What some evangelicals consider to be a necessary and obvious implication of the evangelical faith others judge to be a violation of the separation of Church and state and a throwback to the Middle Ages. What does appear from this manifold activity by evangelicals in the area of social and political concern is that the need for a discussion of what liberation theology is saying is more urgent than ever. Evangelicals now seem to be saying what liberation theologians

Continued on page 10

INSIDE

Viewpoint	2
Church page	4
The Monk of Wittenberg	5
Pastoral Counseling	6
Profile of an Albertan	12
Dutch pages	14, 15
Classified Ads	16, 17, 18
Events	19
Books	20

Viewpoint

Once upon a nation ...

There are times when I sincerely hope for the fall of the Canadian empire ... and I use that term almost laughingly.

I can recognize, as you can, that prostitution and pornography exist in this world. They have been around for centuries and they will be with us until Christ returns. When the city of Toronto cleaned up its downtown core to free it from the bodyrub parlours and prostitutes, those institutions of notoriety moved across town. It happened similarly in Montreal, Edmonton and Vancouver.

We know where the hookers and strippers and porno shops are located and we can easily avoid them. We can see where the restricted movies are playing and we can avoid them ... and tell our children to avoid them too.

What then is so bad that I sometimes wish an end to this nation? Human greed. We are a nation of self-centred, greedy individuals bent on getting a large chunk of Canada for ourselves. I know, I know, we aren't all that way. There are a few of us good Christian citizens left.

But when you look at the nation you see these kinds of things: an abundance of government-run lotteries which encourage the citizenry to "spend a buck, win a million," 10

provinces and two territories which are concerned with self-interest (economic self-determination and energy self-sufficiency).

The best example of greed came through clearly during the recent First Ministers' Conference in Ottawa where the premiers of the provinces and Prime Minister Trudeau got together to discuss the nation's future in the areas of economy, energy and the Constitution. Those provinces which had the wealth tried their utmost to keep it and those provinces which lacked economic clout did everything in their power to grab a slice of that pie.

The premiers, not unlike their citizens, kept a firm hand on their purse strings and absolutely nobody was going to take it away from them.

That financial greed is certainly undermining the church as well ... our church. Some of our churches are suffering because its members are keeping their money to themselves.

On the day of this writing, Classis Hamilton of the Christian Reformed Church was to deal with an overture on lotteries from one of the churches. People who buy lotteries, whether they win or lose, fail to see that it is wrong. Many of them — you — buy them

regularly. A clear symptom of human greed.

What seems so absolutely shameful is that we all know it so well. We hear it preached about on Sundays. We know that we receive all things from God, through faith. We know that God will provide our needs (not our wants). And there is the rub. We often want more than we really need. You know what your priorities are and you know what your income is and that you can never save enough money to buy that dream house or whatever, so you gamble.

That seems to be what is happening nationally these days, too. Canadians are gambling with the nation's future. Unless governments are willing to provide strong, moral leadership, this society will crumble. And that wouldn't be so bad.

Governments encourage greed by introducing lotteries. The provinces are themselves greedy in failing to share their expertise with the rest of Canada. The First Ministers' Conference was a power play among the premiers. No-one dared bend to the wishes of the federal government for fear of being accused of being weak. And weakness in leadership does little to guarantee re-election.

We recognize that greed is human

nature but we realize, too, that human nature can be changed, altered, conditioned. If the First Ministers' Conference had been held behind closed doors, away from the television cameras and reporters (including the reporter from C.C.), then perhaps more may have been accomplished. Each premier had to maintain his public image for the sake of his constituency back home.

It was my hope and probably yours, too, that the conference would have pushed aside much of that provincialism and self-centredness and that the premiers would have been able to collectively say: "All right, boys. Let's rebuild a strong nation. Let's be prepared to give away all our provincial powers if need be to make this country work." Human nature forbids such collective self-sacrifice.

We can't expect that from our political leaders but we can expect that from our fellow Christians. The message rings clearly from the Bible. "Believe in me and have eternal life." God chose us that we might serve Him. We cannot serve Him with lottery tickets and by being greedy. We serve Him by giving and sharing and loving.

Keith Knight

OUR FAITH, OTHER FAITHS

by Johan D. Tangelder

Has "family" lost its meaning?

What are your impressions about life in Canada since your return from the Philippines? Many have asked me that question. In reply, I usually mention the great contrast between the wealth I notice here over against the poverty and suffering in the Third World. But I also talk about the deterioration of family life I see in Canada — even among Christians. I believe that we can learn from South-east Asia when it comes to family living.

Since the arrival of the refugees we are becoming acquainted with the term "extended family." This refers to solidarity of children, parents, grandparents and other relatives, plus the ancestors. The family is basically a small kinship structured group. For example, the Filipino value system stresses the individual within the context of the family. Social gatherings tend to be family oriented so that husband and wife can attend an affair together with either relatives or friends. Decisions are made within the context of the family. One does not act on his/her own. The family is also a social economic unit. It has its own built-in security system. When a member of the family becomes unemployed, whether an uncle or a fourth cousin, the whole family lends support.

Marriage links not only two individuals, but also two kindreds. Therefore, the choice of marriage partner involves the families on both sides. In barrios, a newly married couple will move in with either set of parents for the first year of marriage until the first child is born. Then the couple generally moves into

its own household. Aged parents find their financial and emotional security through their children. The oldest son or daughter may stay single until the schooling of a younger brother or sister is completed.

Traditional Southeast Asian cultures are more similar to those of the Bible than they are to Western civilization with its concept of the nuclear family. The Bible emphasizes the family and the New Testament challenges converts to the Christian faith to make the church a new family. Asian Christians have far less difficulty understanding the Biblical dynamics of the covenant than Western Christians.

We should not give up on the family. Instead, we must work together for stronger families. This calls for a return, in word and deed, to Biblical principles. According to the Bible, the family unit was the first institution in society. Since that time it has been the central unit of the social order. The family is not only the oldest institution, it is also universal. And it is the foundation upon which our society is built.

The Bible unfolds a picture of a society, which indeed is based on the family, which became a tribe and then a nation, and then was spread throughout all the earth. The first church was a family in a home. The first school was a home.

The Bible looks upon the family not as a temporary institution, but as permanent. The Bible has such a high view of the family that even our relationship to God is understood in family terms. God is called our Father through

Jesus Christ the Lord. And Jesus Christ is called the bridegroom and the church the bride.

But a Christian home does not just happen. Something worthwhile in life never comes easy. A house is built with materials — bricks, stones, wood and plaster. It is made with things and furnished with things. A Christian home is built with faith in the infinite personal God — with love, unselfishness, consideration, praise and work. And strong family life can only exist when discipline is exercised.

The Bible teaches plainly that if parents spare the rod by refusing to punish their children when they do disobey, they will have only themselves to

blame when their children become juvenile delinquents. A family should have its financial priorities straight. When materialism is the driving force within the family, trouble can be expected.

The love of money has created havoc in many marriages. Money problems have been at the bottom of many family breakdowns. Furthermore, a family that claims to be Christian ought to read the Word of God together and pray together. Family devotions should be part of the routine of daily life. Good family life takes hard work, but it is rewarding. God has given standards for the family. It is time that we return to them.

Editor and Publisher

Keith Knight

General Manager

Harry de Vries

Accounting:

Helen Van Oostveen

Advertising:

Helen Van Oostveen

Circulation:

Anje Buma

Design:

Jeanette Jensma

Secretary:

Deanna Struyk

Typesetting:

Laurie Payette

Advertising consultant:

Harry Dykstra

Chris Kwint

Edmonton Editor:

Wilma VanderSchaaf

Secretary:

Sue Duiker

Contributors

Irwin de Vries

Ralph Heynen

Lynn Miller

Johan Tangelder

Carl Tuyl

Ben Vandezande

John Van Harmelen

Editorial Council

Rev. J. Geuzebroek, President; Rev. J. Van Harmelen, Sec-

retary; Dr. R. Kooistra, Mrs. I. Parlevliet, Rev. John Drost.

Subscriptions

\$12.00 for one year and \$20.00 for two years. Overseas by Airmail \$40.00 Surface mail \$25.00.

Calvinist Contact is published by Knight Publishing Ltd., 99 Niagara St., St. Catharines, ON

Advertising

Display advertising deadline is Thursday 10 a.m. of the preceding week. Classified advertising deadline is Friday 10 a.m. for the next week's issue. See classified page for rates.

Canada Mail: Second Class Mail Registration No. 0-0451.

Postage paid at St. Catharines, Ontario. Postmaster: Send

address changes to Calvinist Contact, 99 Niagara St.,

St. Catharines, ON L2R 4L3.

U.S. Mail: Calvinist Contact (USPS 518-090), published

weekly except for the 8th and 29th of August and the last

issue of December, by K. Knight Publishing Limited,

99 Niagara St., St. Catharines, ON L2R 4L3. Second

class postage paid at Lewiston, N.Y. 14092. Postmaster:

Send address changes to Calvinist Contact, P.O. Box 110,

Lewiston, N.Y. 14092

Head Office

99 Niagara St.,

St. Catharines, ON

L2R 4L3

Phone (416) 882-8311

Office hours: 8a.m.-4p.m.

Edmonton Office

Suite 211,

10020 - 108 St., Edmonton,

AB

T5J 1K6

Phone (403) 423-4949

World evangelists aim at three billion unreached people

PATTAYA, Thailand — The Consultation on World Evangelization (COWE) with representatives from 87 countries, was officially opened here by His Excellency Professor Sanya Dharmasakti, President of the Privy Council and personal representative of His Majesty King Bhumidol Adulyadej.

In welcoming his distinguished guest, Dr. Leighton Ford, chairman of the Lausanne Committee which sponsored the gathering, referred to the continuing freedom and stability of Thailand as vital and an unstable world whose malaise is fundamentally a crisis of the spirit.

"We wished also," continued the Canadian-born evangelist, "to identify with our Christian brothers and sisters in your land who two years ago celebrated the 150th Anniversary of the Protestant Christianity here."

In responding, His Excellency reminded the Assembly of the complete freedom of worship and religious activities that are guaranteed by the Thai National Constitution. Referring to "the sombre turn of events in this part of the world within the past year or so," he went on to speak of the need "to draw upon our unused reservoir of spiritual resources" and "to reach beyond ourselves if we are to seek ultimate answers and definite solutions which can only be acquired through spiritual development and moral renewal."

To participants in the packed assembly hall, His Excellency expressed the hope that they would "continue the search with unflagging diligence and firm conviction for ways in which to set forth all of us on the path to lasting peace and eternal salvation."

The royal representative was presented with Bibles, and the session concluded with the playing of the Thai National Anthem and the singing of the hymn "Al Hail the Power of Jesus' Name."

Quizzed earlier about the wisdom of holding the Consultation in a comfortable hotel, especially with the near proximity of refugees, director David Howard referred to the very unfavourable terms offered during the hotel's off-season.

He added that the refugee situation would not have been helped by moving the meetings away from Thailand, indeed, some of the COWE staff members had been able to visit the refugee camps with a view to helping wherever possible. About the venue for the Consultation, moreover, the organizers had consulted leaders of the Thai Church, who had given assurance that they wanted COWE to continue in Pattaya, not in the least because it would help the Christian work and witness in Thailand.

At a lively press conference, a question was put about the absence of women speakers. Dr. Saphir Athyal, program director, denying any discrimination, pointed out that the real work would be done in the mini-consultations, in which women were represented, and that there were women on the Lausanne Committee (there are three out of fifty names listed).

To a questioner who asked if it was really health that prevented Billy Graham from coming, Leighton Ford (Graham's brother-in-law) replied that it really was. Doctors had strongly advised against his making two trips to Asia this year. He had decided he ought to concentrate on the Japan Crusades scheduled for October.

COWE represents the culmination of more than three years of preparation. It is part of a series of meetings that go back two decades. The start was at Montreux, Switzerland in 1960 when Billy Graham convened an unofficial group. Then came the Berlin Congress in 1966, and the Lausanne Congress in 1974. There have also been a number of regional Congresses.

Leighton Ford, chairman of the Lausanne Committee for World Evangelization, which has its offices in Nairobi, Kenya, explained that COWE will have two main focuses. One is indicated by the theme "How shall they hear?" Explained Ford, "We will seek during these days... to discern God's movements among the peoples of the world, and to know what ought to be our obedient response. Then... to ask what the Lausanne Committee can do to facilitate and follow-up COWE in order to extend world evangelization."

The second major question, continued Ford, is "How shall we cooperate together to this end?" A commission will be working on this question of evangelical cooperation in evangelization and about the mandate and role of the Lausanne Committee.

"Our concern," said Ford, "is especially for the estimated 2.5 billion persons who are among the 'unreached people,' but also for our non-Christian neighbours who live within reach of the church and for professing Christians who have never truly come to a living and saving personal faith in Christ."

In his keynote address to the participants at the Consultation, Gotfried Osei-Mensah, executive secretary of the Lausanne Committee for World Evangelization, listed four aims of the twelve-day gathering: to effectively mobilize and coordinate the forces for evangelization at our disposal, to strive more earnestly for evangelical unity, to take more seriously the cultural context of the people we seek to reach with the Gospel, to find more appropriate ways to identify with oppressed people in their struggles and quest for social justice and freedom from exploitation.

In summing up the first morning's meetings, the Reverend Tom Houston, executive director of the United Bible Societies, London, said "we all want to begin our work at COWE from the same starting point. But we need to begin our work with two notes of penitence. We need to be forgiven because our evangelism has not been as extensive as it might have been. We have not told enough people about Jesus. We also need to be forgiven because our evangelism has not always been sensitive

enough. We have not respected the feelings and the culture of those whom we have tried to evangelize and because of that we have failed."

Referring to the findings of the strategy working group, he

said, "God was showing us some truths that would release great energy in the church of Jesus Christ to complete the task of winning the world for Him. COWE is a major test of this new way of thinking."

SPECIAL GROUPS CHRISTMAS TO AMSTERDAM

Group A:
Dec. 19, 1980: Toronto-Amsterdam
Jan. 8, 1981: Amsterdam-Toronto

Group B:
Dec. 22, 1980: Toronto-Amsterdam
Jan. 7, 1981: Amsterdam-Toronto
SOLD OUT

AIRFARE **\$615** PLUS TAX, INSURANCE P.P.

CHRISTMAS SPACE EXTREMELY LIMITED

Christmas Dinner Special — That's right, your turkey dinner is on us. Every passenger on the above groups will receive a special voucher from us.

On Us In Holland ... value \$25.00, or \$50.00 per couple. If you wish, the voucher can also be applied to a Lokhorst Car Rental.



„eet smakelijk!"

Valentine Travel Service Ltd.
323 Moore Ave., Toronto, Ont. M4G 3T6
(416) 429-2222

Baldwin Verstraete Dirk Mast Ria Brouwer Cecile Tjoa

H. KREEFT, C.A. CHARTERED ACCOUNTANT

968 Exmouth Street,
SARNIA, ONTARIO
337-8559

Willem G. Poolman

Advocaat, Notaris
DUTCH AND
CANADIAN LAW

1075 Bay St., Suite 915,
Toronto, ON M5S 2B1
Phone: (416) 923-3766

Financial Services

Jerry Bulthuis

Bookkeeping • Accounting
Services

Weekly — Monthly — Annually
For all types of businesses

150 Lynbrook Dr.
Hamilton, ON
L9C 2K9

(416) 389-2012

George Blyleven Insurance

R.R.#6, Bowmanville, Ontario, Phone: 623-5300
Representing Hamilton Twp. Farmers'
Mutual Insurance Co.
Comparative rates and coverage for all your farm risks!

ALBERT VAN REEWYK INSURANCE AGENCIES LIMITED

REPRESENTING:

- ★ Dominion of Canada Insurance Group
- ★ Economical Mutual Insurance Company
- ★ Guardian Insurance Company of Canada
- ★ Firemans Fund Insurance Company
- ★ Hamilton Township Farmers Mutual
- ★ Empire Life Insurance Company
- ★ Citadel Assurance Company
- ★ Gore Mutual Insurance Company
- ★ Lumbermens Mutual Casualty Company
- ★ Waterloo Mutual Insurance Company
- ★ Western General Mutual Insurance Company
- ★ Reliance Insurance Company

"Call us for an appointment to discuss all your insurance needs."

Ken H. Keuning 962-7450, res. — Albert Van Reewyk 962-3034 — Jo-Ann Van Reewyk 962-2335, res.

LIFE — FIRE — AUTO — LIABILITY — BOND — THEFT — BOAT — TRAVEL — FARM
MORTGAGE INSURANCE — SICKNESS & ACCIDENT
REGISTERED RETIREMENT PLANS — TERM INSURANCE

409 DUNDAS ST. WEST • BELLEVILLE, ONTARIO • K8P 1B6 • 962-3034

ST. CLAIR

the paint
and paper people

Frontenac Mall

Phone: 542-7282

Peter van Dijke
Kingston, Ontario

Church Page

The Cadet Program

† In response to the question, how the Cadet program fulfills the defined needs of the church: The Cadet program attempts to guide the youth of the church to a greater awareness of the world around them. This is done through various means such as Bible study, through which we teach Bible instructions as applied to living of today. This is complimented by several badges available on Discovering God's World. There are also numerous badges which create an awareness of life

around us, such as skills, crafts, hobbies and sports. Through the rank system we give the boys an opportunity to develop leadership qualities by helping themselves and their fellow cadets to complete the designated programs. After the age of fourteen a program is available to boys who have successfully completed the Cadet program to continue and become Junior counsellors and eventually counsellors. Throughout the program we sincerely pray that the boys will show outreach to other boys not of the faith, by showing them a Christian lifestyle.

Trinity Chr. Ref. Church
Edmonton, AB

PASTORAL PONDERING

We should know how to communicate

† It is true that faith is a gift of God and only by a revelation from God can any person say that Jesus Christ is Lord and possess spiritual understanding. Only God gives the increase and the work of the Holy Spirit is all important. Nevertheless, it is true that God uses human instruments to communicate. Christians can be good communicators, poor communicators and at times they can actually be a barrier to people understanding the gospel. Our words, our attitudes, our sensitivity to the feelings of others and everything about us are important in communicating the faith to others. It is unfortunate that sometimes people with the strongest faith and who have so much to share are poor witnesses because they have never paid any attention to how they relate to others. The exhortation to be wise as serpents and as harmless as doves shows our Lord's concern for Christian strategy. Paul was echoing the same sentiments when he spoke about "being all things to all men."

Mature Christians, consecrated believers, must know Jesus Christ as their personal Saviour, know what they believe and be able to speak clearly and intelligently about the faith, have an understanding of the present day world and be able to communicate the faith in a manner which makes their witness effective. May God's Spirit guide us all and make us equal to the task.

Rev. G.H. Pols,
Westend Chr. Ref. Church,
Edmonton, AB

Ecclesiastes for the modern man

† For our Bible study we will be using the booklet *Ecclesiastes, Total Life* by Walter C. Kaiser Jr. It took us some effort to find it. There is not much available on Ecclesiastes. The committee looked at four different books and chose this one.

Just to give you some idea as to what kind of book it is, we quote the following from the preface: "Ecclesiastes is the best news around for baffled modern men. It is the book for men who want to live again, now. It is the working man's book: it answers his boredom with the routine of joylessly eating, drinking, and earning a paycheque.

"Ecclesiastes is also the thinking man's book. Its author knew that the thinking man is haunted by the questions, 'Who am I?' 'What is the meaning of life?' 'Should I be worldlier than thou or holier than thou?' Or is there a third alternative that is simultaneously world accepting and God honouring?"

"Ecclesiastes has as its central concern that basic hunger of men to see if the totality of life fits into a meaningful pattern. Can this age of satanic rule and the eternal age to come both be accepted, enjoyed and understood as parts of one plan? And if the same laws and plans of the omnipotent God apply to both ages, why does there often seem to be no divine plan in effect? Where are the goodness and joy of life in tragedy? Where is the sovereign direction of a wise, powerful and good God when suffering Christians need him most and seemingly he is not there? Ecclesiastes was written to answer the above questions."

Rev. M. Geleynse,
First Chr. Ref. Church,
Montreal, PQ

Vandalism hits the Montreal church

† One night last week the church was broken into. The stencilling room, the vestry and the sanctuary were the targets. The sound-system was stolen, so that we will not be able to provide proper sound, or tape the sermons for a while. The communion-plate, can and cup were stolen from the table. The plant was knocked off the piano and the glass of the picture case in the vestry was smashed.

As an interesting sidenote, the two constables who came to investigate recognized themselves on those pictures. They were two veterans of the old Dollard police force and had stood guard during the visit of Queen Juliana.

First Chr. Ref. Church,
Montreal, PQ

There goes Anne De Vries!

† As a boy I vividly remember how my mother faithfully read to us from the beautiful Dutch children's Bibles by W.G. Vande Hulst and Anne De Vries. When I was still in Holland as a chaplain in Lobith I used to sell many Dutch children's Bibles to the families plying the Ryn River. Who would ever have thought for one moment that years later and thousands of miles away, my fellow ship visitors and I would place hundreds of these books by Anne De Vries in the Spanish translation on ships. Yes, that's right! They were in fact translated in several languages, among them Indonesian and Spanish. The Evangelical Literature League (TELL), makes them available at a very reasonable price. They go like hotcakes.

Recently I boarded a ship from Ecuador, S.A. named the "Ciudad de Manta." This time all on board hail from that country, which to many evangelical Christians is famous for its HCJB

PRESS PARADE

radio stations of Quito, "La Voce de Los Andes!"

This ship is "easy" since the seamen all speak and read Spanish. You should have seen the eagerness with which they asked for and received Bibles plus Anne De Vries' *Children's Stories*! I had to come back because I ran short of supplies! They wrote their order on luncheon-napkins, the only paper around at the time. One of the men to whom I entrusted three cassettes and songsheets addressed me constantly in Spanish. With the help of Latin and French I could understand enough words to get the theme of his message.

Among all the crew members I discovered one with a Star of David around his neck, rather unusual since it had a crucifix super-imposed on the star. The owner happily explained the secret: He was a Christian Jew. Originally from Ecuador, he had emigrated to Israel but after a couple of years returned to his native country. Yes, he would love to have some books in Hebrew! The next day Johan brought him the requested materials.

Rev. Jef Dresselhuis,
Chr. Ref. Seamen's Chaplain,
Vancouver, BC

Moments for missions

† KITCHENER: As planned, Church Planning & Development was to search and call a pastor to spread the gospel in Kitchener, Ontario. Marc Bonnema, accepted the call, and will be ordained soon. Marc was especially interested in new church work. We thank

God for Marc and for our churches who follow the call and assist in spreading God's Holy Word.

GRIMSBY: As per funds schedule, it is slated for either a gifted layman, or possibly a pensioned pastor, to start Bible study groups, or such classes, as of 1981. While we were in Winnipeg, we learned of the continuous church growth there. The situation is similar in Welland. Brantford informs us of the purchase of almost 4 acres of land for their new church. They purchased the land for \$95,000/acre, and paid in cash over \$80,000. What a joy to hear that a congregation is so greatly involved and trustful.

Emmanuel Ref. Church,
Edmonton, AB

A tribute to someone else

† We were saddened to learn this week of the death of one of our most valued acquaintances, Someone Else. Someone's passing created a vacancy which will be difficult to fill.

Else was with us for many years and for everyone of those years, Someone did far more than a normal person's share of work. Whenever leadership was needed this wonderful person was looked to for results. "Someone Else can work with the group," we said. Whenever there was a job to be done, one name was on every list, Someone Else.

It was common knowledge that Someone Else was generous towards charitable organizations. If there was a financial need, everyone just assumed Someone Else would make up the difference.

Someone Else left a model example to follow, but who is going to do the things Someone Else did?

First Chr. Ref. Church,
Montreal, PQ

Church News

Christian Reformed

Called

—to Toronto (Willowdale), ON, Rev. John Vriend of Grand Rapids, (Church of the Servant), Mich.

—to Terre Haute, IN., Rev. C. Bishop of Exeter, ON.

New clerks

—Brighton, ON — E. Rhebergen, P.O. Box 699, Brighton, ON K0K 1H0.

—St. Thomas, ON — J.H.G. Vandergest, P.O. Box 237, St. Thomas, ON N5P 3T9.

York, ON — Mr. John De Groot, Box 148, Caledonia, ON N0A 1A0.

French ministry

Classis Eastern Canada, meeting in regular session on Wednesday, September 10, 1980, examined candidate Harold Kallemeyn for the ministry. Mr. Kallemeyn successfully sustained this examination and was joyfully admitted to the ministry of the Word and sacraments in the Christian Reformed Church with the concurring advice of the synodical deputies of Classes Atlantic North East, Hudson and Quinte. The ordination of Mr. Kal-

lemeyn took place on Sunday, September 28, 1980 at the First Christian Reformed Church of Montreal, Quebec. Rev. Kallemeyn will be serving as a home missionary in the province of Quebec and ministering in the French language. May our God bless Rev. Kallemeyn in his ministry.

Stephen Sietsema,
stated clerk

Dismissed from ministry

Classis Eastern Canada, with the concurrence of the synodical deputies of Classes Atlantic North East, Hudson and Quinte, resolved to dismiss Rev. Jerry Dykstra from the ministry of the Word and sacraments in the Christian Reformed Church.

Stephen Sietsema,
stated clerk

Classis Eastern Canada, with the concurrence of the synodical deputies of Classes Atlantic North East, Hudson and Quinte, resolved to dismiss Rev. Tony Ouwehand from the ministry of the Word and sacraments, effective September 10, 1980.

Stephen Sietsema,
stated clerk

Reformed

Accepted

—to Drayton, ON, Rev. C.B. Koolhaas of Denver (Mountain View Community), CO.

Rev. Cor Bons, pastor of the Woodstock Reformed Church, recently accepted the call to become Canadian field secretary. His work began in September and is similar in function to that of Arie Van Eek, executive secretary of the Council of Christian Reformed Churches in Canada. The Reformed Church is establishing Canadian church headquarters on property at Camp Shalom in Cambridge, ON.

**Orthodox
Christian Reformed
Church**
in Listowel,
worship service at
Orange Hall, Maitland St. N.
10 a.m. and 2:30 p.m.
Rev. C. Bronsveld.
Phone: 291-2194.

The Monk of Wittenberg

by John Martens

Mr. Martens is a freelance writer and an historian.

To write something new and original about Martin Luther is not an easy task. Few men living or dead have been more extensively dealt with in the writings of their admirers and detractors both. Luther, in those writings, whether they are abusive or supportive and sympathetic to his person and the cause of the Reformation, has indeed been analyzed ad infinitum and to open up a new perspective on his person and his accomplishments is probably beyond the capabilities of most church historians.

And if we have to revert to the plain historical record and attempt to catch a glimpse of him and see him as others saw him, be they contemporaries or later interested observers, Luther comes across as a fascinating personality, full of life and animation, with steadfast step emerging from the shadows of the Catholic Middle Ages. In Luther we see a modern man, far removed from the superstitions and strange religious practices of the Medieval Christian Church. Suddenly, the monk of Wittenberg bestrides the historical scene and dominates it completely.

It is not only Luther's originality, his newness and freshness in approaching the question where the heart of Christianity lies that has made him the incarnate symbol of the Reformation.

Luther was a learned man, teaching theology at more than one institute of higher learning. He crossed swords with the best church minds at theological disputations and held his ground.

But it was as if the Medieval world had been waiting for a man with the popular appeal Luther inspired to renew the Church. With Luther most people could identify on the human level, for was here not a man who to the delight of his contemporaries used colourful language and showed himself a master of repartee when arguing with his opponents?

And what a model family Luther had! And what a

goodness of heart and warmth and love he showed toward his orphaned nephews and nieces whom he took into his own household and loved like his own! For besides his own six children, he took into his home no fewer than eleven young orphaned relatives.

But what must have struck his listeners most, here stood a self-confessed sinner who by his own admission needed desperately the forgiveness of his sins. Despite their coarse manners and rough language and notwithstanding a Medieval mentality, Luther's audience would be profoundly touched by his words.

He would tell them of justification by faith only (*sola fide*) and he would share with them his rediscovery of the Biblical truths and they would marvel with him at the words of salvation. From now on they would reject the idea of being able to buy a place in heaven by the purchase of indulgences and by dipping into the accumulated treasure of merit of the saints. They rediscovered with Luther the heart of the Christian Gospel.

Martin Luther was born in 1483 as the son of a farmer-miner. Father Hans had a career as a lawyer in mind for his son. Nothing of the kind happened.

Well-known is the story of Luther's vow to enter a monastery. It was made during a violent thunderstorm, when, while seeking shelter under a tree, young Luther in deadly terror, vowed to Saint Anna, reputedly Mary's mother, to dedicate his life to the Church.

Inside the monastery walls Luther was subject to an intense spiritual experience the depth of which we can only begin to fathom. It was an experience such as innumerable Christians have gone through in varying degrees since and before Luther himself. It is the experience of the realization of one's sinfulness and of a multitude of sins rising up before the sinner's eye.

Luther realized that the basic truth of the Gospel lies in the sinner's justification by faith alone (*sola fide*) and was not based on contemporary, man-invented stratagems of which

the system of indulgences and the flourishing trade therein was the most objectionable in his days.

An indulgence was originally a remission of the temporal punishment for some sin. Punishment could be avoided for a consideration, for instance a pilgrimage to the tomb of some saint or by a visit to sacred relics. Increasingly, monetary considerations started to play a role while the distinction between temporal punishment and punishment in the hereafter tended to become blurred, till the common man came to believe that the payment of money could bring a remission of the penalty otherwise suffered after life. And the official Church line was not to discourage such beliefs too firmly.

In 1476, Pope Sixtus IV ordained that indulgences could also benefit souls in purgatory, giving rise to that somewhat ribald song "Sobald das Geld im Kasten Klingt, Die Seele aus dem Fegefeuer Springt." (English translation), "The moment money is heard dropping in the box, the soul jumps from purgatory."

Many people, among them Luther, were disturbed when a certain Tetzl entered the German lands and embarked upon a successful sales campaign, marketing indulgences for the purpose of raising money for the building of the new St. Peter's cathedral in Rome.

Half the money was earmarked for Albrecht of Brandenburg who had been appointed archbishop of Mainz. Buying his way into this position, Albrecht became nearly bankrupt, but through influential friends, secured for himself half the proceeds of the sales of indulgences in Germany.

Luther was moved to action. On October 31, 1517, he nailed his 95 theses, criticizing indulgences, to the door of the Castle Church in Wittenberg. The world was never the same since. But the common man, the laity of his days, had found their spokesman and several German princes supported Luther in their bid for more independence from the all-pervading influence of the

Catholic Church.

It is doubtful if Luther wanted a complete break with the Church. For years afterward he was still preaching in the habit of an Augustinian friar. Rome however could brook no criticism or interference. The dispute got hotter and the words more acrimonious. Retreat became impossible for either side. Luther went so far as to call the Pope the Anti-Christ. The Pontiff from his side referred to Luther as "the wild boar who has invaded the vineyard of the Lord." It seems astonishing that "Doctor Martin" survived his rebellion against the established Church. No doubt

many would have liked to see him brought to Rome in chains to disappear for good in some dungeon.

Luther's nailing of his 95 theses to the door of the Castle Church in Wittenberg has been called the most courageous act by any human being in all history of mankind. Not being qualified to judge this statement, we must admit however that Luther was a man of considerable courage. Again this was shown when he set out to the city of Worms by the Rhine in the spring of the year 1521 a diet or gathering of the secular and spiritual magnates of the

Continued on page 6

Construction Services



Roofing
DYKSTRA BROS.

R.R.#1, Beamsville, ON
FREE ESTIMATES

563-7374
Marty

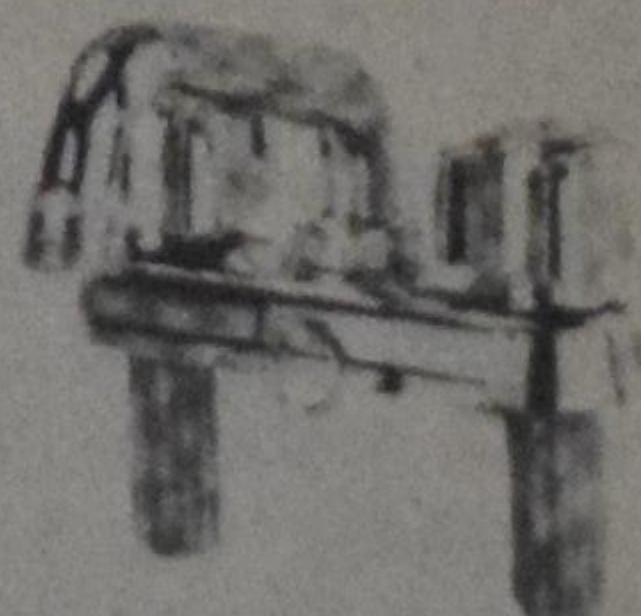
934-3600
Chuck

ANDY KOOISTRA Masonry Contractor

Specializing in Concrete Blocks
Commercial — Residential
R.R.#2, Stirling (Ont.) 613-477-2495

ROYAL PLUMBING

New and Repair Work
Dealer, Jacuzzi-Pumps



Phone: Albert Ymker at 613-966-1294 — Belleville, Ont.

complete professional design service



- office buildings
- industrial buildings
- churches

- residential development
- stores
- structural design
- land development



**g.l. heeringa
& associates ltd.**
PROFESSIONAL
ENGINEERS

180 Hwy. No. 8
Stoney Creek
662-1400

Talbot homes LIMITED

131 Coulter Ave., St. Thomas, ON

★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★

New homes, ready or custom built.

Renovations — Additions

New picture windows.

★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★

Ray or Clare Kielstra

phone: 631-3666

Filman's Men's Wear



SIZES: Regular, Shorts, Talls

GREAT SELECTION!

Prop: **JACK VANDER LAAN**

CLOSED MONDAYS

1/2 mile north of Plains

Road in the Mount Royal
Plaza on Brant St.

FOR

Quality Clothing

ook voor U

FILMAN'S MEN'S WEAR
Mount Royal Plaza,
2031 Mount Forest Drive,
Burlington, Ontario
637-0814

The Monk of Wittenberg

Continued from page 5

Holy Roman Empire was convened to bring the rebellious monk of Wittenberg to heel. Emperor Charles V himself was present and had given Luther safe conduct. But still it was a dangerous undertaking for Luther to venture into the presence of the highest and most powerful circles of his opponents.

How delighted we were when the teacher told us in our schooldays of the story of Luther. With Luther we rode into the city of Worms. The diet had been in progress some time already and the city was crowded with princes and nobles, knights and citizens, learned doctors of theology and unlettered peasants.

A contemporary chronicler relates that many of the leading churchmen spent much of their time, even after Lent had begun, in gambling and feasting while as usual the crowds attracted and stimulated undesirable disorderly elements, gangsterdom and robbery.

Others gave an even more distressing picture of the situa-

tion in town. "All the streets are full of prostitutes, there is no Lent here, but jousting, whoring, eating of meat... etc.," according to the humanist Dietrich Butzbach.

As schoolboys we thrilled to Luther's words uttered in reply when one of his companions pointed to all the armed imperial soldiers. "Even if there were in Worms as many devils as there are tiles on the roofs I will go to defend myself," was Luther's answer.

And still the final words spoken by Luther after his defense before Emperor and prelates ring around the world. They have lost nothing of their actuality and are still just at the heart of Protestantism.

"Since your Majesty and your Lordships desire a simple reply, I will answer without distinction... unless I am convicted by the testimony of Sacred Scripture or by evident reason (I do not accept the authority of popes and (church) councils, for they have contradicted each other) my conscience is captive to the Word of God. I cannot and I will not recant anything, for to go

against my conscience is neither right nor safe. God help me, Amen."

Indeed a majestic and unforgettable reply by a man of great courage and inspired conviction.

Space forbids us to dwell much longer on the Great Reformer. We honour him also as the translator of the whole Bible into the German language, whereby the Word of God was made available directly to the common people. Luther's translation was a literary masterpiece and its language and style were instrumental in shaping the varying forms of German speech into a unified language of culture and civilization.

Luther was also a poet and composer of immortal hymns. Who does not know: "A Mighty Fortress is Our God?" It is Luther's life song and who can tell how often he has sung it himself. And also from Luther's pen flowed the moving Christmas carol: "Away in a Manger."

At 43 Luther married Catherina Von Bora. Well-known is Luther's remark when one of his friends asked him

about his opinion of the matrimonial state. Luther's answer was positive, even enthusiastic, although he admitted he had to get accustomed to waking up every morning and seeing a pair of pigtales on the pillow beside his own. It shows Luther as a man full of sparkle and good humour.

His voice has fallen still long ago. And yet its echoes have never subsided. Others have followed in his footsteps. But Doctor Martin's words, his character and human ways, are as spellbinding and fascinating as ever. He was indeed a true Reformer. The greatest? Perhaps. Who can take the measure of a man of such faith and spiritual experience?

When on October 31 in countless Protestant Churches we will sing: "A Mighty Fortress is our God," we may feel some emotion.

And that is right. For many were the turmoils our forefathers, the Protestants of the first hour, experienced. Many also were the number of those who paid with their lives for their faith in God's word only.

For a moment or two during the commemorative service, recalling the world shaking events of the year 1517, we may even fancy ourselves in Luther's home, listening through the half open parlour door to a family sing song.

Luther playing the lute, his brood gathered around him, his wife Catherina, at his shoulder. And do we hear now a manly voice and those of children and a woman's soprano? Whose voices are they? Are they perhaps the voice of our neighbour on the church bench, a fine baritone voice, and those of his children?

Or are we really witnessing a real scene in the great Reformer's family circle?

But the words are clear; the words are: "A Mighty Fortress is our God." Then we gently close the parlour door and return to the latter part of the 20th century, we acknowledge our thanks and gratitude to God Almighty who sent forth workers in his vineyard and among mankind like Dr. Martin Luther, husband of Catherina Von Bora, both justified by faith only. Sola Fide.



PASTORAL COUNSELING

By Rev. Ralph Heynen

The price of freedom

We're living in a land that is comparatively free. We are free to drive our cars down the highway, but in order to do this we have to take an examination, buy a license for a car, have a driver's license and in many areas you have to have a periodic examination of your car to see that it is in good shape. Yes, we're free to drive down the highway, but if you drive the wrong way down a one-way street you lose your freedom. It is possible, of course, to lose your freedom to drive a car. We lose some of our freedom by buying licenses and obeying the traffic signs and by keeping within the speed limit in order that we gain a higher freedom and that is the freedom to travel where we want to go. We lose part of our freedom, but we gain a better freedom. We are willing to pay the price for that better freedom.

We do the same thing in other areas of life. We have the freedom of speech, but if you misuse the freedom of speech you are going to lose your right to say what you want to say or when you want to say it. That doesn't mean, for example, that we can say whatever we want to say. If you are standing in line at the airport waiting for a plane and you should say, "I wonder what would happen if somebody had a bomb in his suitcase or somebody was carrying a gun?", you probably would land in the hands of the FBI and you wouldn't be going on that plane at all. A number of people have found this out.

We are willing to surrender a certain part of our freedom so that there is protection against terrorists. You are willing to empty your pockets in order that you can be quite sure that the rest of the people on that plane also do not

carry guns or weapons or something of this sort. We are willing to give up freedom in order to gain the other type of freedom.

We do this in marriage also. When you go through the marriage vows you lose a certain amount of your freedom. A man is no longer free to do as he pleases without reporting to his wife or telling her where he has been or where he is going. His wife can't just simply say, "I can do as I please. Nobody is going to tell me what to do, not even my husband." Basically, in a good marriage you give up a great deal of your freedom but you gain a more wonderful freedom in the companionship of marriage, in the relationship between a husband and wife. You gain a new freedom in family living.

You find the same thing when you have children. To have a child means that you are going to lose a good deal of your freedom. It means often for a young wife that she can't work anymore and the family can't travel as they please because there are small children. Children do tie us down. They cost money and they make us face the responsibilities of life. We have to live as responsible beings if we want to have the privilege of being parents.

I know there are some parents today who don't want to pay the price. They say, "We don't think it's right to have children in today's world," or, "We really don't want to have children because it ties us down." They don't quite realize what high privileges and blessings they are robbing themselves of. It does cost us something to have the freedom to have a child or children. Children rob us of the kind of freedom where we can come and go as we please, but they give us a much more

wonderful experience; that of seeing our life again propagated in that of our children and being able to rejoice in the fact that they too are able to make their contribution in the years ahead.

You can dress pretty much as you please in our land. People are not that formal about their dress. There are those who feel like wearing a rather shaggy beard or clothing that is a bit mod. You even see people going to church and school dressed that way. A number of college students have experienced in the summer months, and particularly as they graduate from school — they can dress as they please, they can have their hair long and have a shaggy beard and dress pretty much according to their own likes and dislikes. But they soon find out that if they are looking for a job that they may have to change their style of dress in order to attract the employers. They have to give up some of their freedom in order to have the freedom of having a job. A lot of people who have not been willing to pay the price have suffered for it.

All of this also tells us of the freedom that we have in Christ. It's good that we give up some of our freedom in order that we may have the greatest of all freedoms, the freedom that is ours as Christians. To me there is something beautiful about this thought. When we are free in Christ we are no longer driven by the whiplash of the law. We are no longer driven by feelings of guilt. We no longer feel that we are going to be punished for the things that happen to us in life, but we feel that we are drawn by the power of His love into a new and glorious freedom — the freedom in Christ.

In Christ we also find freedom from fear, an accusing conscience, hell, and

freedom to face death with confidence because we know nothing can rob us of that true joy and peace and contentment that flows from Christ. Surely we give up some of our freedoms when we become Christians, but we gain a new and higher type of freedom. It means that we don't go out and say, "I can do as I please, or it doesn't make any difference to me how I behave," because we recognize as Christians that we are to be an example for our families and others around about us. Our lives are supposed to also reflect the spirit of Christ and be lived to His glory. When we think of this, we are willing to pay that price for the grandest freedom of all — freedom in Christ!

The beauty of the freedom in Christ is that the price has been paid for us. The only thing that He asks of us is to surrender ourselves to Him and to find that freedom that He only can give. I like that verse written by a blind hymn writer:

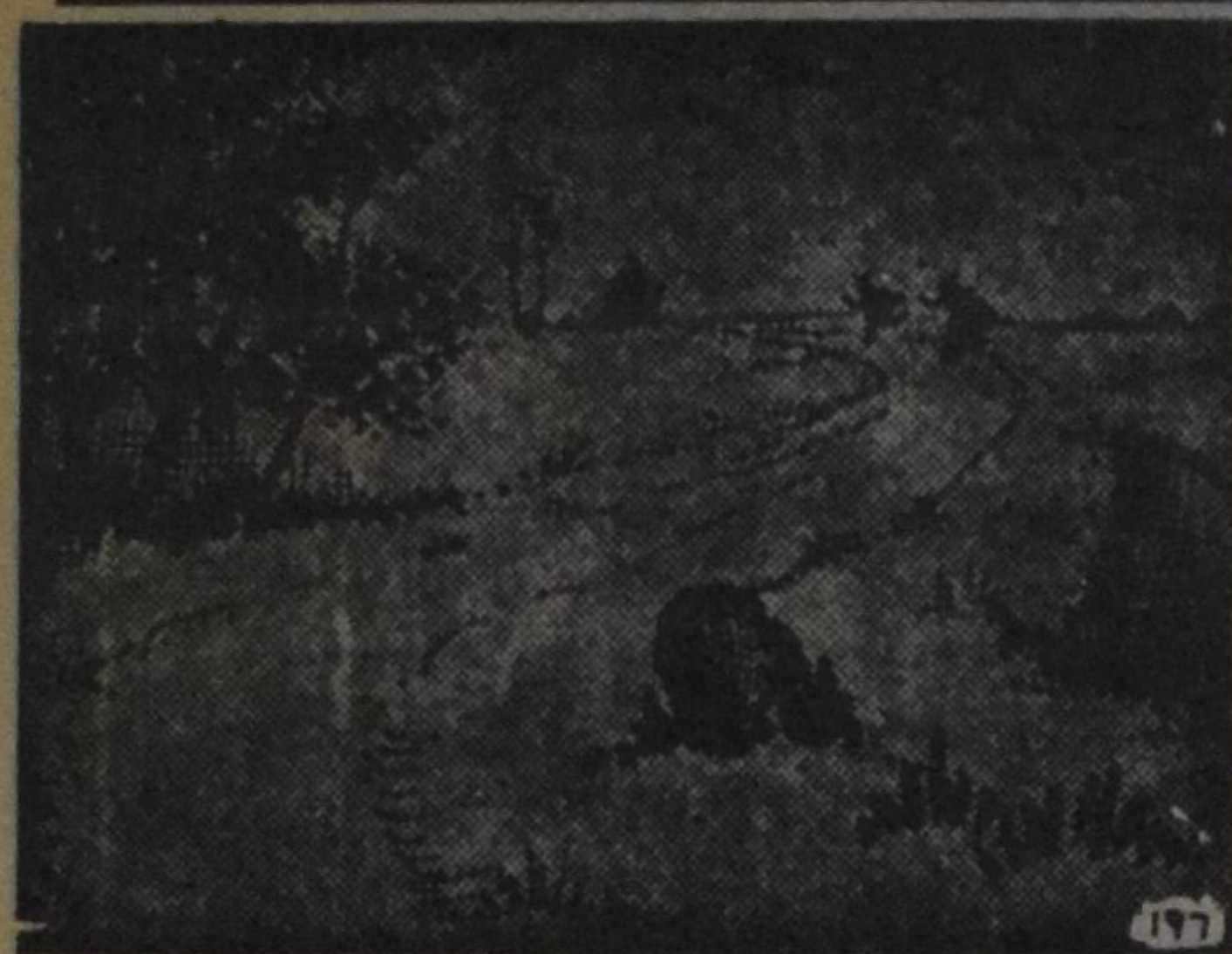
Make me a captive, Lord
For then I will be free;
Force me to render up my sword
And I will conquer or be.
Free in Christ, free indeed!

THOUGHT FOR THE WEEK:

There is a remarkable power in love. The healing power of the love of God is felt within our own hearts and lives. But there is also the healing power of love which we show to others — to those who are in need, to those whom we love, and to our neighbours. Many people in this world need the touch of our hand and the word that we can speak to them to give strength and comfort and encouragement. This is what we ought to be doing.

THE ADVENTURES OF THE JOLLY BAKER

by W.G. Vandehulst



197. Free! Free! They made it!

They run across the fields as fast as the darkness allows. They come to some dense bushes. Fight their way through. Finally they strike a dirt road.

"Keep going! Keep going!" They have no idea where they're going. But no matter. As long as they put some distance between themselves and that horrible inn and that horrible man.

They run on as fast as they can. Baker Bumble is huffing and puffing with exhaustion. But he can't stop. Not until they're safe. What if Rowdy Roy notices that he's been had! What if he comes after them!

"Keep going! Keep going!"

198. One of Mrs. Bumble's slippers sticks in the mud. Her foot gets wet.

"Don't stop! Just pick it up!"

She limps forward on one slipper and one stocking foot. She has no time to grumble or complain. The danger behind them drives her on.

"Shh!" Ahead the road meets another road, and coming down that road are two men. They can't see the men, but they can hear them talking.

"Shh!" Baker Bumble drops to the ground and pulls his wife down with him. Kneeling in the mud, they wait. Their hearts pounding.

The men are coming closer. What if they stumble over Bumble and his wife in the dark?

199. No! Luckily they turned the other way.

"I'm telling you, he's a smart doctor," said one of the men. "Did you see the way he looked? How he rolled his eyes? And Roy's pain was gone in no time."

"Yes," replied the other. "He's a sly one, all right. Tying up Roy like that. That was smart! Roy is such a wild one. If that doctor had hurt him—"

"Ah, come on! Didn't you see how scared Roy was when he did that hocus-pocus with the bottle? He's a smart man, I tell you. Tomorrow morning I'm bringing my aunt to him."

"That reminds me. I have a pig with a sore leg. Do you think he can cure animals too?"

200. The frightened eavesdroppers kneeling in the mud didn't hear the answer. The men had moved too far away. But it was some time before Bumble dared to whisper, "Come on, let's go!"

That night they walked farther than they had ever walked in their lives. They wanted to get as far away as possible.

At last they found a pile of branches along the road. Dead-tired, cold and wet, they sat down beside it, crawling close together under the blanket. Baker Bumble was still wearing the hat with the bent point.

When the first light of dawn woke them up, a siskin was singing in the trees over their heads.

"What a lovely little bird! What a cheerful creature!" Baker Bumble sighed happily.



201. "Cheerful creature?" grumbled Mrs. Bumble. "In such a miserable situation, and he listens to birds! Look at him! Forgets his wife and stands there staring at a noisy bird! Help me up, will you? I'm so stiff."

"Yes, me too. That's from all the walking and the cold and dampness. One, two . . . up!"

His wife was standing beside him. But her cap had snagged on a branch in the pile. Poor Mrs. Bumble! Poor neat, prim, proper Mrs. Bumble! She looked awful! It was unbearable. She put her hands over her face and sobbed with humiliation.

Baker Bumble stood beside her, his head cocked to one side.

202. Yes, he had to agree, she was a horrible sight. Her beautiful, starched cap, her greatest pride was sodden and rumpled. It looked like a wrung-out dishcloth. One stocking was caked with mud to her knee. Her skirt and cloak were smeared and smudged.

And wasn't it all really his fault? Shouldn't he have said yesterday, "Yes, wife, let's go back to the safety of our own home. Let that thief make raisin buns for that evil-tempered king." Shouldn't he have said that?

But no! No, no, and again no! Not that lying hypocrite! He would make raisin buns for the King of the North himself!

"Come, come dear! Don't give up! One day soon I'll buy you ten new caps. Come on, let's go."

203. They plodded on in the early morning down the quiet country road. They didn't speak. Tired, bedraggled, hungry, discouraged, they walked hand in hand. They had no idea where they were going. And there was no one on the road to ask if they were on the road to the capital.

Mrs. Bumble, carrying her sodden cap, trudged on with her head hanging in shame. Sometimes she shivered in misery.

Every now and then Baker Bumble uneasily glanced over his shoulder. Was Rowdy Roy or perhaps the whole crowd from the inn looking for them? Or had they given up? Not very likely. What if they were being chased?

204. Had the drops of green medicine helped the big, burly man? Or had the pain come back this morning?

These questions weighed heavily on Baker Bumble's mind. Warily he plodded on, his spurred boot weighted with mud. Now and then he cast a sympathetic glance at his wife. And then he stole a glance over his shoulder. His wife must not notice his uneasiness.

Did he see right? Was that a horse coming down the road behind them? Yes, it was pulling a covered wagon. He couldn't see clearly in the morning mist. He looked again. Yes, he was right. His heart leaped into his throat.

"Come on, Prunella, let's speed up a little. Keep an eye out for a farmhouse. I'm hungry. We can buy a bite to eat."

Copyright © 1980 Paideia Press

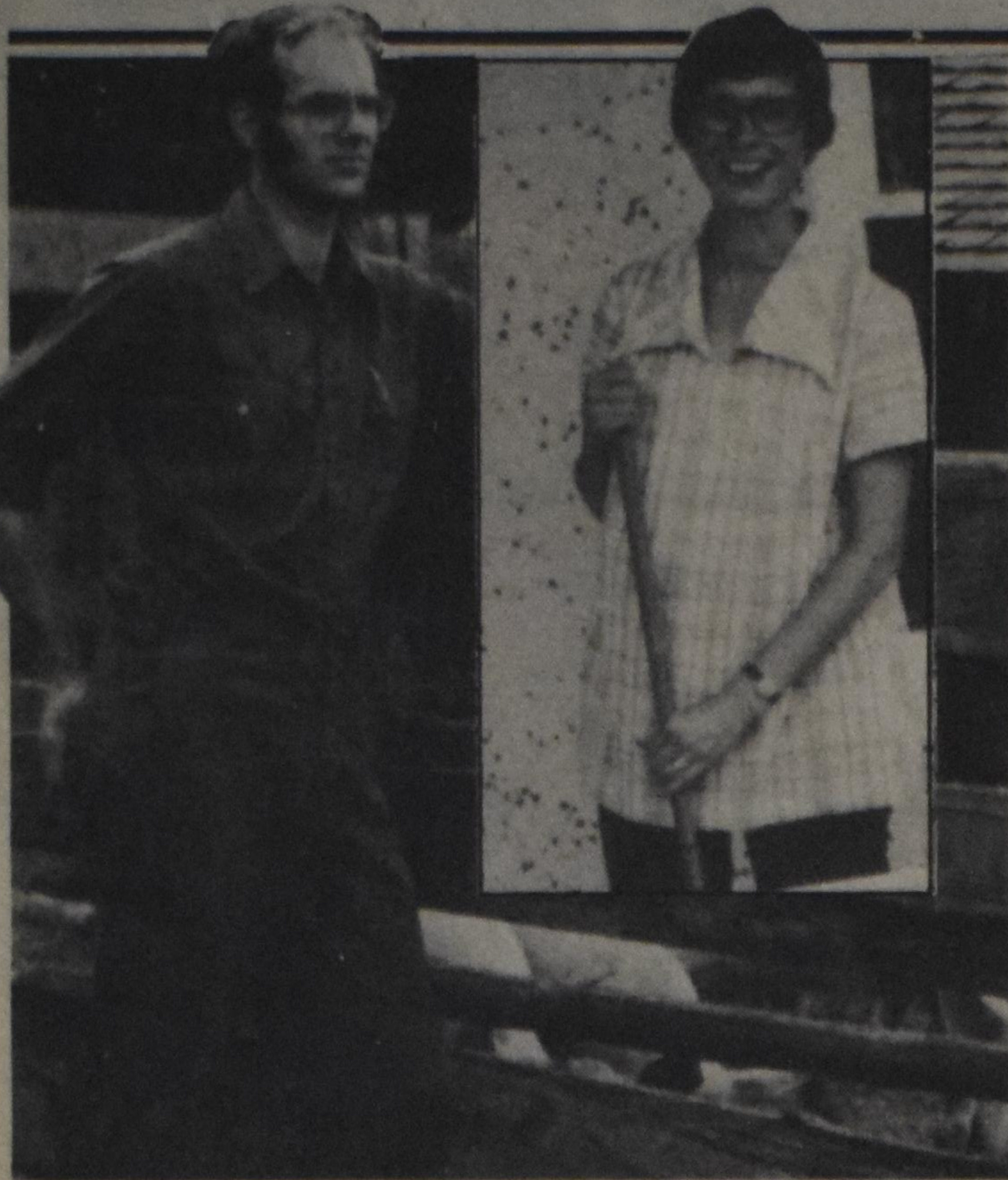


Voortman Cookies

TRADITIONAL FAMILY BAKING

Profile of an Albertan

Making it and breaking it



Jack and Thersa Kalisvaart

by Wilma Vander Schaaf
Edmonton Editor



No matter how busy a farmer's life, there's usually time for a cup of coffee and a chat. Since Jack and Theresa Kalisvaart aren't the type of farmers who complain about the weather, we talk about other things; like what it means to be a farmer today.

This summer was Jack's second season of growing a crop on his own land. Since Jack was not a rich farmer's son, Jack and Theresa and their two sons did not inherit an efficient, automated hog operation nor did they buy an instant gold mine. Jack and Theresa worked hard to buy a farm because they wanted to farm. They aren't terribly unique farmers in wealthy Alberta either!

Jack immigrated to Canada from Holland in 1969. He met Theresa here. He worked for potato and grain farmers for ten years and kept some livestock of his own during this time.

After diligent saving, a lot of practical experience and arduous searching, they were

owning and managing his own farm was fulfilled. A dream fulfilled does not mean that all will run smoothly without considerable effort, and sometimes some anxiety.

Wild oats and barley

Jack and Theresa encountered some difficulty before they could buy the farm. Farm Credit refused them a loan. A visit to the Alberta Development Corporation was the next step. ADC is often able to provide loans to farmers refused by Farm Credit and that at very reasonable interest rates. However, ADC did not grant the Kalisvaarts a loan. At least, not at first. Jack feels this was due to outdated assessment values. For instance, the backup from a third party was not accepted or perhaps not understood. Why his former employers would wish to vouch for Jack and provide financial help and back-up support found no answer in the ADC rule book. It took a personal visit from Jack's former employers to convince them. Those who assess and judge these potential farmers must find it hard to treat each case on its own individual merit.

Jack did finally get the loan at a fixed interest rate of 9 percent for 29 years. He receives a rebate of 3 percent each year if he abides by certain regulations and conditions. Two of these conditions are that he needs an advisor (an experienced hog farmer) and he needs to obtain permission for major capital expenses. Again often these are treated by the rule book. Jack was able to buy a rather inexpensive combine from a friend (the combine was

running well). However, since it was "cheap" Jack did not immediately receive permission to buy it.

Meanwhile the ADC terms have changed making it more and more difficult for new
Continued on page 9

QUALITY LITERATURE The King's College Bookstore

10020 — 108 St., #104,
Edmonton, Alberta

Rita Haarsma Bus. 428-7030
Manager Res: 484-4530

A PLACE TO GROW

An attractive, farming community in Central Alberta; The Rimbey area shows promise in becoming a vibrant part of Canadian agriculture. Good farming, land available at a reasonable cost, as well as business opportunities in the town of Rimbey.

Several families of the First Christian Reformed Church of Lacombe area working towards the establishment of a Christian Reformed Church in Rimbey. Presently 15 families are enjoying evening worship services during the summer months (June 1 - October 15).

For further information (detailed description/brochure available upon request) and assistance, please call:

Anko Buwalda — (403) 843-6152

Ge Hofstra — (403) 843-6350

or write:

Box 647, Rimbey, AB T0C 2S0.

DOST AUTO REPAIR LTD.

For all minor & major repair work — licensed mechanics
12421 — 67 St., Edmonton, Alberta T5B 1M2
(403) 471-2449

Barr Construction (1974) Ltd.

W. (BILL) VOGELZANG GENERAL CONTRACTOR



PHONE: 674-2194
Box 708, Barrhead, AB



LOCAL — LONG DISTANCE
Vrijblijvende (Redelijke) Prijsopgave
Wagenaar's Moving & Express Lines Ltd.

Bonded — Insured
Phone: (403) 242-4426
416-38 St. S.W., Calgary 5, Alberta T3C 1T1.



BUTTE
TRAVEL SERVICE

Contact us
for Edmonton
departures

11741 - 95 Street, Edmonton
Tel: 477-3561

Manager
Henry F. Woudstra

"Excellent service since 1961"

DICK BOSECKE

Alberta Drafting Services

3525 — 122 Avenue,
Edmonton, Alberta T5W 1P7
Phone: 479-3526

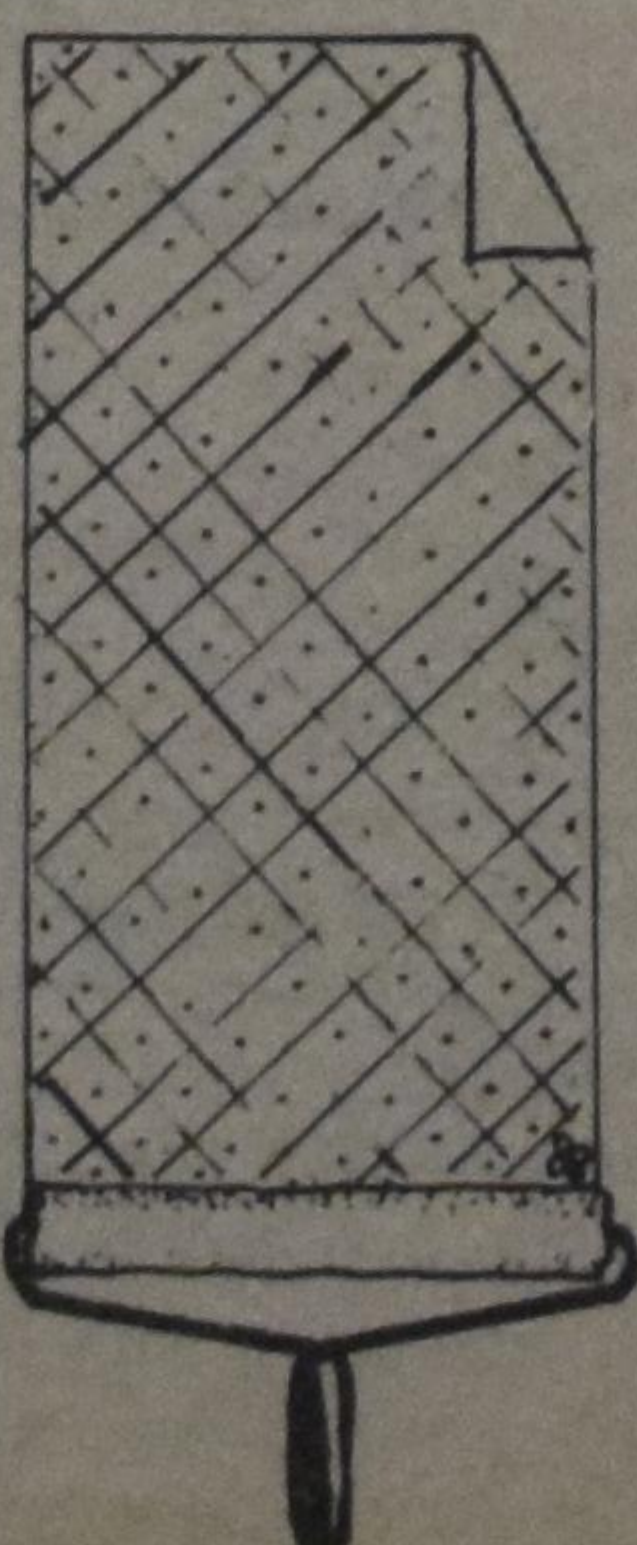
Gerben Vanderveen

For your Real Estate needs in
Calgary, Alberta.

Please call me at home:
242-1564

OR

Cowley & Keith Real
Estate
242-4644



Deweerd's Wallcoverings

Vinyl & Paper Hanging & Painting

Phone: (403) 986-2372
(Kavanagh)

— Gerrit De Weerd —
Edmonton, Alberta

CORONET ELECTRIC

(A CORPORATE PARTNERSHIP)



4527-101 STREET
EDMONTON ALBERTA

436-5680

COMMERCIAL • RESIDENTIAL • INDUSTRIAL

ST. ALBERT BAKERY

Well-known for its fine quality of:

Bread ★ Buns ★ Cookies ★ Pastry ★ Cakes ★ Etc., etc.

It is worth driving an extra mile!

ART VAN SLOOTEN

10 Perron Street, St. Albert, Alberta, T8N 0T4 — Phone: 459-6257

Holland Tailors Ltd.

Specializing in Ladies' & Men's Alterations.
We finish pant bottoms while you wait!

John Jongens



Phone: 429-3932

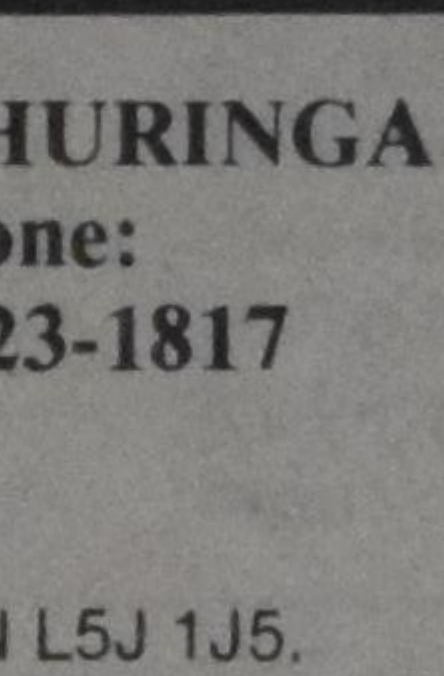
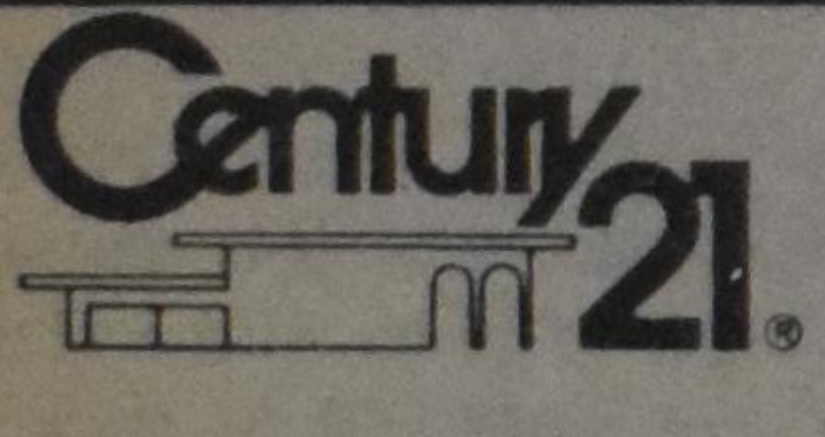
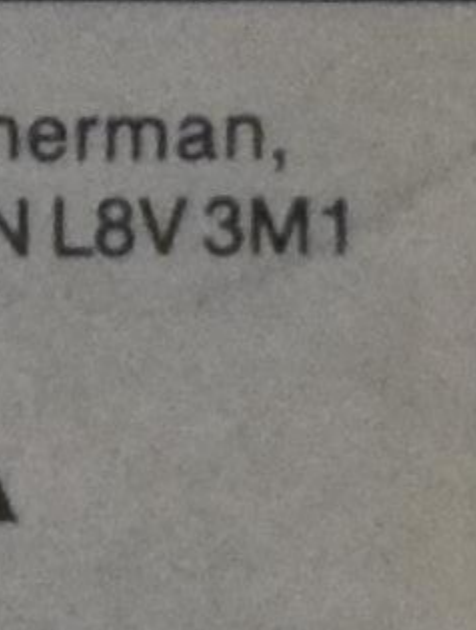
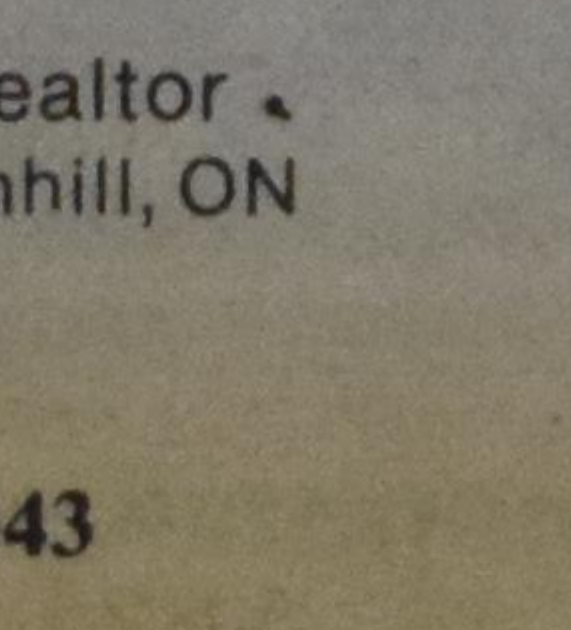
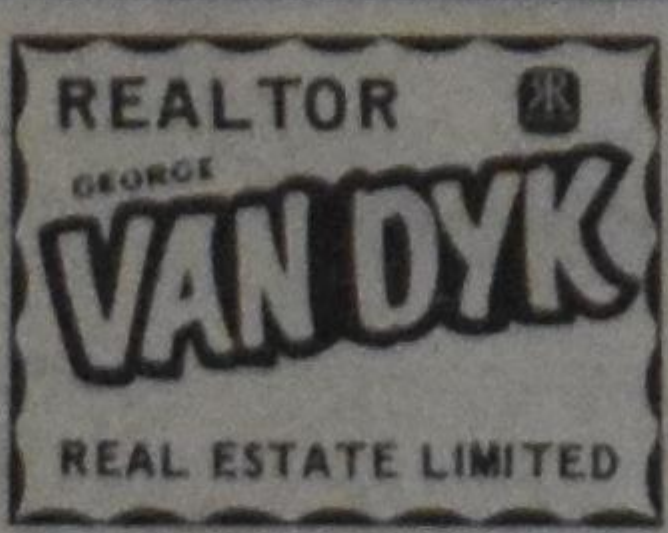
10165 — 102 Street (Downstairs),
Edmonton, Alberta T5J 0W2

REAL ESTATE



Relocating?

Contact one of these agents for real estate advice in your area.

Edmonton ADA REALTY LTD. 6519 - 112 Avenue, Edmonton, Alberta T5W 0P1. Sid Vandermeulen Phone: 471-1814	Hamilton    550 Fennell Ave. E., Hamilton, ON FRED HAGEN Bus: 387-2424 Res: 389-3405	Listowel 132 Wallace Avenue N., Listowel, ON N4W 1K7 DON HAMILTON <i>Real Estate and Insurance Ltd.</i> DOUG HAMILTON Phone: 291-3500 <i>"We Sell The Earth and Insure Everything On It"</i>
London Ron Schelhaas M.L.S. Realtor RON SCHELHAAS F.R.I. Broker Phone: 519-455-7558 Commissioners Rd. at Hwy 100, R.R.#8, London, Ontario N6A 4C3. 	Mississauga  FRED SCHURINGA Phone: (416) 823-1817 Schuringa Ltd. member broker 1722 Lakeshore Rd. W., Mississauga, ON L5J 1J5. 	St. Catharines  DUCA Realty Ltd., Realtor 391 Vine St., St. Catharines, ON L2M 4T9 CARL MAARTENSE Phone: 937-7122 Res. 934-0426 
Ottawa  Town & country properties including farms John DeVries Realty 5 St. Claire Ave., Ottawa K2G 1Z8. Phone: (613) 224-3945  John DeVries	Chatham McMATH REALTY LTD. REALTOR 124 St. Clair Street, Chatham, Ontario N7L 3J3 • 519-351-3933 Res. 519-351-4311  For all your needs call: JACK VAN MARRUM Sales Associate 	Stoney Creek  534 Upper Sherman, Hamilton, ON L8V 3M1 ANDY ELGERSMA Phone: 560-3111 
Thornhill  Realty Limited, Realtor • 9038 Yonge St., Thornhill, ON ENA SMIT Phone: 881-4343 	Dunnville Keith Miller & Associates Realty Ltd. Dunnville, Ontario 416-774-7624 Farm Specialists: Keith Miller evgs. 416-774-4077 Art Vandervliet evgs. 416-774-4611 Gord. Gray evgs. 519-822-4438 	Brampton  REALTOR 416-451-6232 • Town • Country • Investment Properties E.A. MITCHELL LTD. 44 Queen Street East, Brampton Bob Boonstra Gary Kuiper  
Abbotsford, BC  In the beautiful Fraser Valley, contact us: John Dykstra Jess Vanderveen 853-5354 859-7784 BLOCK BROS. REALTY LTD. 32641 South Fraser Way, Abbotsford, BC V2T 1X9. Phone: 853-6411	Smithville-Grimsby  WIJ SPREKEN NEDERLANDS.  41 Main Street West, GRIMSBY, ONTARIO L3M 1R3 Office: (416) 945-2208 Res: (416) 957-3657 Albert Huizinga	Edmonton Edmonton and area real estate A.E. LePage Melton Real Estate Ltd. 15512 Stony Plain Road Bus. (403) 489-2551 Res. (403) 487-5884 Invest in Alberta — Wij Spreken Nederlands  John Ludwig
Bowmanville Phone: 623-4428 George Van Dyk BROKER <i>All phases of real estate Wij spreken Nederlands</i>  181 Church St., Bowmanville, ON L1C 3K8 	Toronto/Rexdale <i>I speak your language!</i> ROYAL TRUST 1066 Albion Rd., Rexdale, ON M9V 1A7 745-5144 741-8471 Bus. Res. Fritz Hess — Real Estate Representative. 	Burlington REAL ESTATE NEEDS? Think of us CT Realtor CO-OP TRUST 518 Brant St., Burlington 637-3883 Jim Seiders Res: 637-7774 Bea Spithoff Res. 634-6315  
Grimsby  FAREWELL realty limited 22 Main St. West, Grimsby, ON L3M 1R4 Call Jerry Hiemstra 945-9208 <i>Our reputation, experience and competence assures your satisfaction and our success.</i>	These spaces are reserved for you!	

Making it

Continued from page 8

farmers to begin. ADC can hardly be blamed as much as many other factors related to an industrializing country, such as price of land, agribusiness, etc.

Hogs

Jack was now farming. When his first hogs were ready to sell, the market collapsed. He was losing \$25 - 30 per hog, putting him in a rather tight spot financially. The fact that he grew his own grain gave him

some relief. The provincial government provided a subsidy of \$35 per hog over feed which brought Jack close to even — again because he grew his own grain. It still came to below production price (figuring \$500 per month for labour, and interest payments, etc.).

Jack also had to battle with disease because of the old and in some ways unsanitary setup. He had not counted on the extra expense of making the necessary and immediate changes to prevent this in the future.

Although Jack figured conservatively in his application, unexpected expenses and low hog prices caused a few

anxious moments. Jack and Theresa were raising broilers and also had layers for egg sales to give them some cash flow.

There have been some happy surprises, too. Jack and Theresa feel that they've received great financial, emotional and physical support from family, friends and church community. A milk cow is an example of a gift from the family. Friends and church community members spent a day here and there helping renovate old barns or catching up on work that had been left undone during busy times. Jack's workload was heavy. Eighty to ninety hours a week

were spent on farm work; much of it rather menial. But now, after one year and after the hog situation has improved, after a government subsidy for a summer student, after renovations and the occasional workday organized by friends, the workload has decreased.

Jack feels there is much cause for thankfulness and personal gratification. He experienced the unique experience of working for farmers who offered him much responsibility giving him a proper growing period. This experience, he feels, gave him the opportunity to learn about

the trials, errors and pitfalls before going on his own.

Not only the practical side of farming grew for Jack but also the principal, spiritual side of farming. Feeling deeply the satisfaction related to the capability of being a steward of the land and a producer of food was also a growing process.

What does Jack have to say to young farmers with similar beginnings? Go to it if you don't mind hard work. The days are over when the so-called family "dummy" took over the farm while the others went to the city. "Get experience in farming before buying your own farm" is Jack's advice.

Critique of liberation theology by a cross-culturalized Calvinist

Continued from page 1

have been saying — namely, that orthodoxy has something to do with orthopraxis. The question is whether the two are actually saying the same thing.

Admittedly, the term "evangelical" is a broad and comprehensive one. Stephen Knapp distinguishes between a Wesleyan, a Lutheran-Calvinist and a dispensationalist component within the evangelical movement. This distinction is helpful.

I approach the matter of liberation theology from an existential angle because of my Dutch reformed heritage. (see box below). Having come to these shores at the age of twenty-four, I know from experience what it means to be cross-culturalized.

As a member of a minority segment of the Dutch population I think I can be somewhat sympathetic to those who feel alien within their own country. And as one who has had protracted experience as a Bible translator I believe I have

developed a sensitivity for the need of contextualizing the gospel.

Moreover, as a Calvinist I applauded all attempts to combine orthodoxy with orthopraxis — not just in works of philanthropy and missions, not just in privatized forms of religion and personal witness, however important these are in my estimation, but also in the larger structures of state and society. When Gary Jarvin, one of the spokesmen for the conservative political caucus "Christian Voice," states that

it "is a moral imperative for Christians to become actively politically" I can only assent to such a statement from the depths of my heart, even though I will probably find myself disagreeing rather vigorously with some of the uses of Scripture one finds among his followers. For example, I do not know why on the basis of Scriptural teaching one should come out quite clearly against adoption of the SALT II treaty. Neither would I, with my amillennial hermeneutics, be able to affirm that Genesis 12 teaches that we will be blessed if we support the state of Israel. There may be other — and, for that matter, Scriptural — reasons why one should support the state of Israel. But Gen. 12:3 would not appear to be one of these reasons.

The job, therefore, that we as evangelicals have to do — and this applies also to our evaluation of the various types of

liberation theology — is to struggle hard with the question of how to interpret the Word of God. For example, am I as a male, adhering to the divinely-revealed principle of the headship of man over woman, expected to apply this principle in exactly the same way as did Paul, who wrote for a different time and faced different circumstances from our own? Questions of this sort have been raised in our evangelical community before. I hope they will continue to be raised until it pleases God, under the direction of his Holy Spirit, to grant us the necessary light to answer them. In the meantime I am convinced of one thing: that as a Christian I may not prescribe anyone else's ethical conduct or restrict it in any way unless I can do so with a "thus saith the Lord." It is true, of course, that a Christian community can only act by the insights God gives it at a certain time in history. Yet we

A cross-culturalized Calvinist

As a cross-culturalized Calvinist from western Europe, I hope I shall be forgiven for mentioning here a few further details concerning my personal background. I offer these not in order to focus on a person but rather to acquaint you with an evangelical community in another continent and another country and with the shape this community has given to its life and conduct under the authority of God's infallible Word.

I am one of six children born to godly parents of Reformed persuasion. Two distinct streams of Church separation and reform had come together in my family. On my mother's side I stem from the secession movement of 1834. My father's family came out of the second separation movement, that of 1886. In 1892 these two movements merged into what came to be known as the *Gereformeerde Kerken in Nederland* (Reformed Churches in The Netherlands).

I believe it may be said that the secession movement was somewhat inclined toward pietism and stress on the inner life. Individualistic piety tended to favour the conventicle type of religious meeting at times. Nevertheless, the secessionists were ardent advocates of Christian day schools. In other words they showed that they had perceived the threat of secularism and were willing to find a social antidote for it. The Dutch government of that day did not favour these separate schools. In the year 1878 a law was drawn up that would be detrimental to the Christian school movement. Orthodox Christians organized a massive petition drive to seek to dissuade the king from signing the law. This drive helped galvanize the orthodox Christian community as never before. Though its immediate outcome was negative, inasmuch as the king did sign the law to which exception was taken, its long-range effects were felt for the next one hundred years and are still being felt. Annually a collection is held in support of Christian schools. The

Christian schools in Holland having long received equal status before the law, some of this money is donated to school movements in other countries where the struggle for equality is still being waged.

The second movement of which I spoke, that of 1886, was largely spearheaded by Abraham Kuyper. Kuyper was a spiritual disciple of the Christian statesman Groen van Prinsterer, who for years represented the orthodox Dutch voters as their lone representative in Dutch parliament. Kuyper's view of what it meant to be an evangelical believer was more comprehensive than that of the secessionists. It involved social, political and economic concerns. And it led to the establishment of the Free Reformed University of Amsterdam at a time when the state universities were dominated by the philosophy of religious liberalism and political conservatism.

These two movements helped shape the community in which I grew up, and they also had a profound effect on me personally. So in my family we sang the songs of Zion; we longed for heaven, which we knew to be our home and blessed destiny; and we realized that our life on earth was a pilgrimage to fairer lands above. One could say that the lifestyle of my home was marked by a considerable emphasis on separation. The daily newspaper that came to our home was a Christian newspaper. It reported all the news that is fit to print when judged from a Christian editorial viewpoint. There was another, so-called "neutral," newspaper printed in the province. But we did not cast an eye on it. At the time when radio began to be common there were Christian programs of good cultural caliber to which we could listen a few days of the week. Of course there was at our disposal a full-fledged system of Christian schools to which the children could go. These schools were then state-supported.

Yet the outlook of my

community was far from individualistic. There was, among other things, the emphasis on the covenant to which believers and their children were thought to belong. This kept us from having an atomized view of the Christian community. There was also a choice of Christian organizations, covering the various segments of societal life, to which one could belong. In our young men's societies at church we would not only study the Bible and the creeds. From time to time there would also be essays dealing with political and societal matters, treated from a Biblical and Reformed perspective. These societies often turned out to be an excellent training ground for future leadership.

The various godly influences within the home and the Christian church and community created in me the desire to be a follower of Jesus. In my later teens I publicly owned Him as my Saviour before the congregation of God. Yet, although I knew Him as my Saviour, it was not until I came to this country that I encountered the expression "accepting Christ as one's personal Saviour." He had been my personal Saviour all along. But He had been more than that. He also had been a cosmic Saviour and a cosmic Christ.

Food Services

Klompmakers Meat

Phone: 613-395-3396

Fresh vegetables — Full line of groceries
We specialize in freezer orders!!

Klompmaker
Stirling, Ontario

BLOCK AND CLEAVER LTD. MEAT MARKET

Let us fill your freezer!

A-1 Brand Beef ★ Pork ★ Poultry ★ Lamb

322 King E., Kingston, ON - Phone: 542-1160



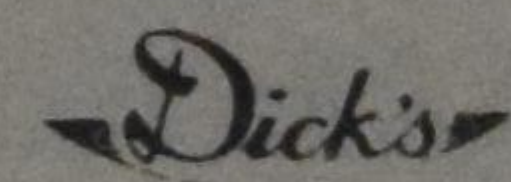
BANQUET OR BUFFET

LEAVE THE CATERING TO US

★ Meat platters ★ Decorative cheese plates
★ Salads ★ Sandwiches ★ Hors d'oeuvres
Complete Wedding Arrangements



Dick Haan
Proprietor

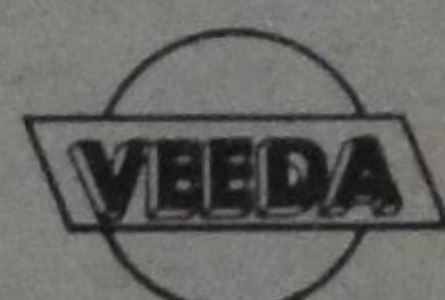


DELICATESSEN

451-6600

53 MAIN N., BRAMPTON

Automotive



GAS PLUMBING — HEATING LTD.

For new installation or repair
Call:

John Veenendaal
1021 Sydenham Rd.
Kingston, Ontario
Phone: 548-3926
K7M 3L8

FRED HIEMSTRA

Phone: 384-2347

Repair and service to all
farm and construction equipment

Specialized in diesel and hydraulic!!
R.R. #3, Kingston, Ont.

KLOET SERVICE CENTRE LTD.

581 Main St. E., Hamilton, ON

One stop auto service and repair.

Our specialty: brakes — alignment — tune up.
Compare our prices on tires!

Open 6 days — Tuesday & Friday till 9:00 p.m.



Service: 522-9133 — Towing: 522-5600

may also learn from the lessons of the past. What used to be a "thus saith the Lord" fifty years ago has subsequently been sometimes perceived to be a matter of ethical adaphora.

The true test of the liberation movement is not whether this movement agrees with one's personal background and inclinations or whether it conforms to the doctrinal tenets he or she has learned from childhood. The real test lies in its conformity to the Word of God rightly understood. This is why the

hermeneutical question continues to be of primary importance. To this question I will now give some attention.

Liberation theologians themselves have addressed this question. The first chapter of Juan Luis Segundo's book *Liberation of Theology* is entirely devoted to a discussion of hermeneutical matters. Speaking about what he calls the hermeneutic circle, Segundo states that there is a need for a "continuing change in our interpretation of the Bible which is dictated by the continuing changes in our

present-day reality." Robert McAfee Brown echoes this sentiment by calling for a "hermeneutic of suspicion" that will subsequently lead to a "hermeneutic of engagement." Still another statement concerning the hermeneutical task as seen by liberation theologians comes from Gustavo Gutierrez, who asserts: "That which is called the fundamental hermeneutical problem of theology is not actually the problem between systematic and historical theology, between dogma and history, but it is the relationship be-

tween theory and practice, between the understanding of the faith and social practice.

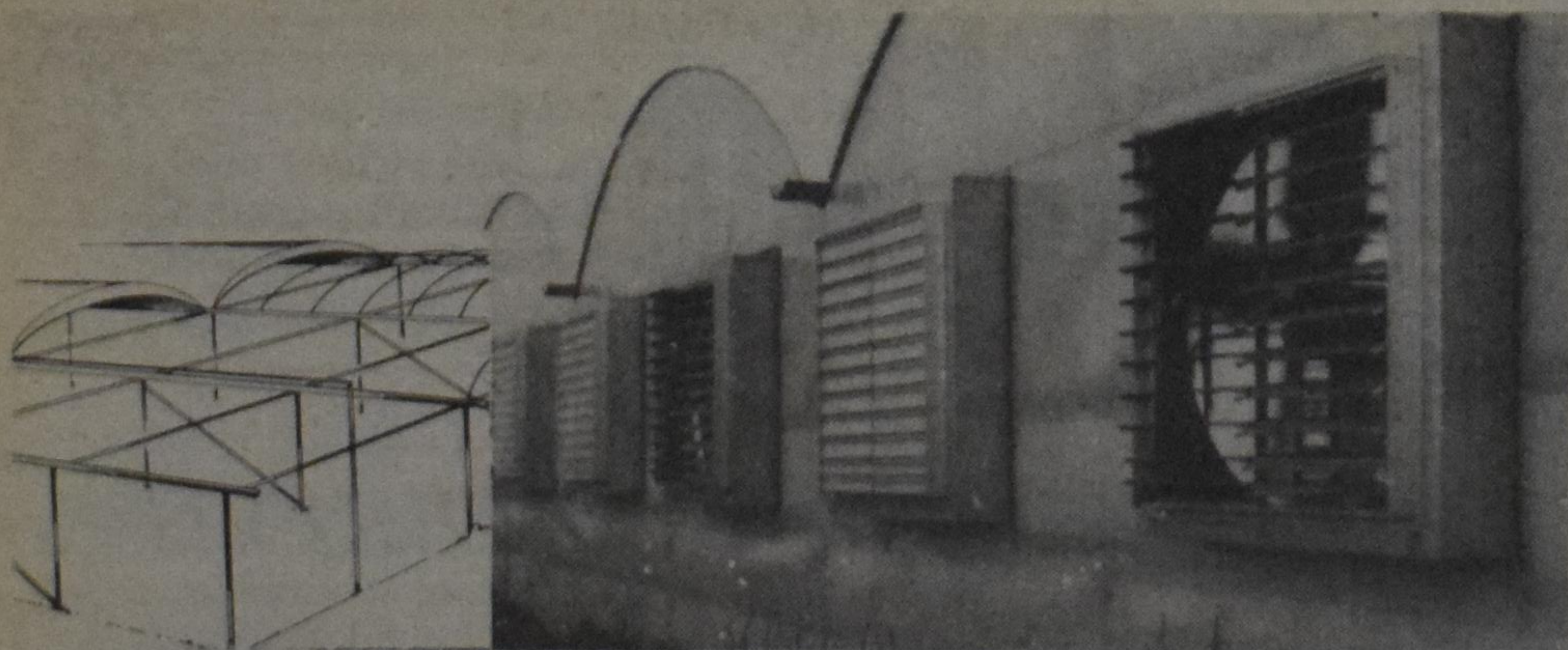
Evangelical scholars, in their evaluation of liberation theology, have rightly pointed out that the hermeneutics of this theology is a hermeneutics of history rather than Scripture. It is a hermeneutics of the world instead of the Word. History is seen as the key to hermeneutics. In addition to this, liberation theology places great stress on the unity of history. There are, so Gutierrez

informs us, not two histories, one profane and the other sacred. Rather, "there is only one human destiny, irreversibly assumed by Christ, the Lord of history." In this connection Gutierrez follows closely the approach of Gerhard von Rad, who maintains that certain passages in Isaiah and the Psalms suggest that the Bible sometimes views creation as an act of redemption. This prompts Gutierrez to assert that the "salvific action of God

Continued on page 12

GO AHEAD... TAKE A CLOSER LOOK.

You'll like what you see,
and, like all our customers, you'll find that
when it comes to greenhouses, we know what we're doing.
Check out our NU-GRO 18 ft. greenhouses
for example . . .



FEATURES:

- ✓ Low Maintenance
- ✓ Reduction in labour costs as compared to competitors
- ✓ Greater snow load for Canadian winters
- ✓ Greater strength for hanging baskets or hanging crops.

PAUL BOERS GREENHOUSES

P.O. BOX 134, ST. DAVIDS, ONT. L0S 1P0
416-262-4911 or 416-262-5122
TELEX: 061-5344

If you are interested in a BOERS NU-GRO greenhouse,
please fill in this form and mail

PAUL BOERS
greenhouses

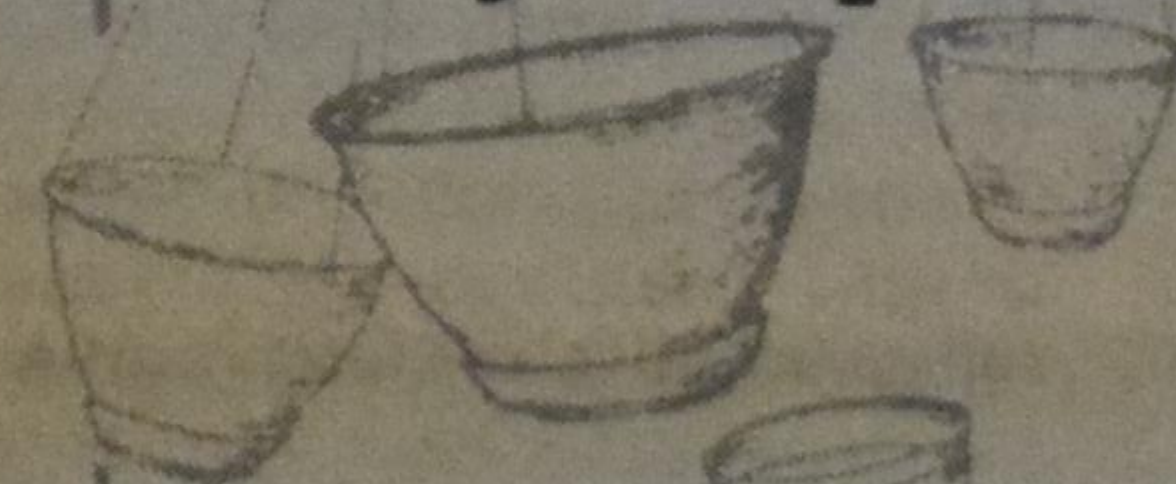
Name _____
Address _____
Phone No. _____ Check here for detailed literature _____
Size: Width _____ Length _____ No. of houses required _____
Type of heating _____
Cooling _____ Extras required _____

ATTENTION GROWERS

Have you considered



for your plastic



Flower pots
Nursery pots
Hanging baskets

They are available from our stock,

24 sizes in all.

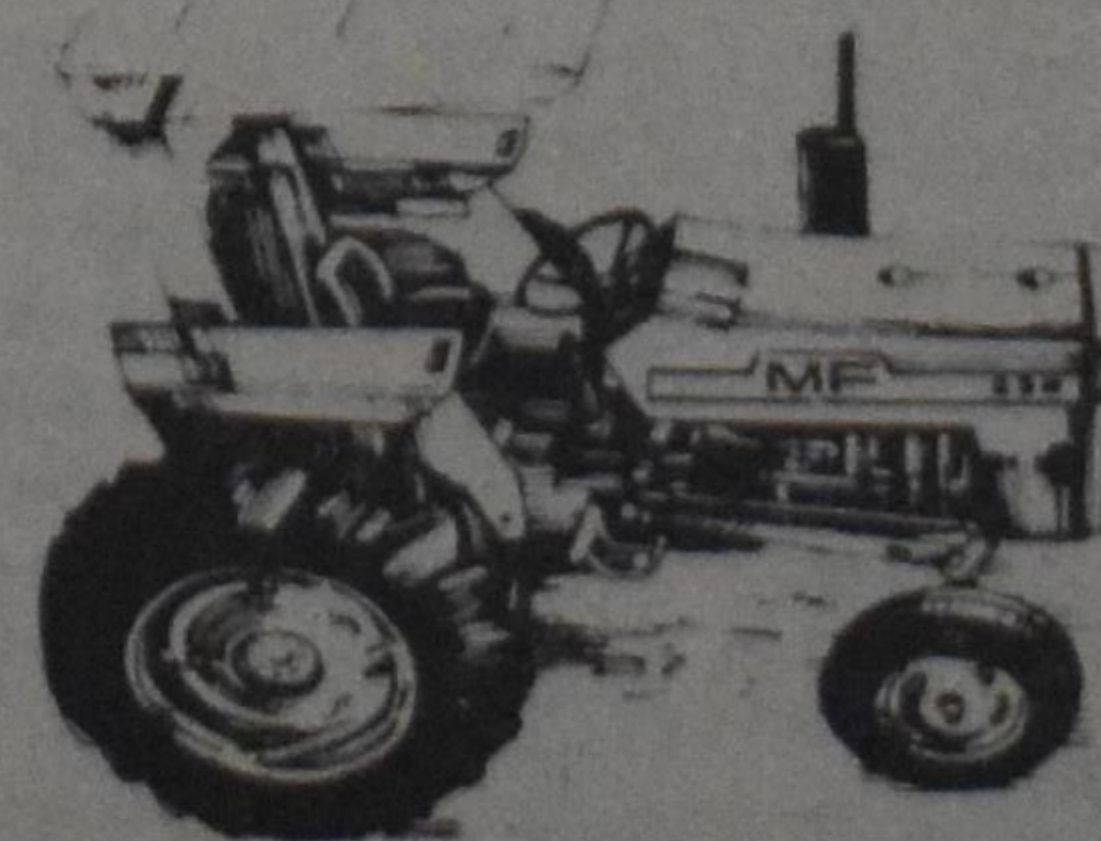
Call:

Kees Hensen
Jack Copeland

42 Spalding Drive,
Brantford, Ontario

519-753-5644

Hitch up
to Massey.



New MF 245
42 PTO hp*

NEW unmatched hydraulic capacity

NEW easy-operating hydrostatic power steering
(opt. power assist on MF 245)

NEW most-asked-for options

- ROPS and canopy
- Single or dual spool auxiliary control valves
- Choice of spring suspension seats
- Extra large tool box (except MF 245)
- Vertical exhaust extension
- Intermediate step kit



AVENUE FARM MACHINERY LTD.

Massey Ferguson Tractors & Implements
SALES & SERVICES

Bus 534-0014 - Langley • 859-5235 - Abbotsford

• 792-4111 - Chilliwack •

1521 "C" Street, Box 369, Abbotsford, BC

Critique of liberation theology

Continued from page 11
underlies all human existence."

But do the texts cited prove the point? Do they teach that there is a "fusion" between "faith in creation" and "salvific faith?"

It would appear, that liberation theology's hermeneutical elevation of the one and undivided history of God's salvific acts in time is not sufficiently supported by Scripture. Nevertheless, it would be erroneous to read the Biblical creation account as if it were entirely separate from the redemptive account that follows. Creation is narrated from the point of view of redemption. The real core and centre of the Pentateuch, as earlier conservative interpreters have correctly stated, is God's covenant with Israel at Mount Sinai. The pre-redemptive account of the creation and fall is preliminary to what God does in saving man. This is generally a wholesome and Biblical emphasis, and it avoids the confusion that presently marks our contemporary discussion.

A second hermeneutical weakness of liberation theology is its exemplaristic use of Scripture. H.J. Schilder called attention to this in an address delivered in 1974. Exemplarism is the name given to the approach to Scripture that dissolves Biblical history into isolated Bible stories, each with its own individual moral and ethical example. The alternative to this exemplaric use of Scripture is the redemptive-historical approach.

Those who assail exemplarism grant that there are occasions where the Bible uses earlier redemptive history by way of example for those who follow later. But they point out that, even when this is done, there never is a simple equation between the earlier and the later. The NT Christians who in I Corinthians 10 are warned to avoid the rebelliousness of the Israelites during the desert journey are told at the same time that upon them — i.e., the NT congregation — "the end of the ages" has come (I Cor. 10:11). Of OT believers this could not be said. There is, therefore, redemptive historical progress.

The same applies to Hebrews 11. In that chapter it is made plain that the heroes and heroines of the faith looked from afar at that which the NT congregation possesses in its incipient fulfillment (Heb. 11:13, 39, 40).

On the other hand, when the OT looks back on its own history — as it does, e.g., in Joshua 24 and I Samuel 12 — it does not put the emphasis on example from human faith and human conduct. Instead, it places God's acts in the centre. It is the rehearsal of these acts of God that is designed to move the people to faith and repentance.

The example method tends to place man and not God in the centre, it is psychologizing and subjectivistic, it focuses on the order of salvation and not on the history of salvation. Yet good examples, even when gathered from the Bible, cannot save anyone, and neither can the avoidance of bad examples. Before casting stones at others, however, we as evangelicals should recognize that this method is widespread among us. Many a sermon drawn from historical materials of the Bible has been preached along these lines, and books on the study of "Bible characters" abound.

Still there is a danger in this. Christ, the Saviour of mankind and the Lord of history, emerges from the pages of redemptive history. He does not emerge from a book full of moral examples. A Christ detached from "all that the prophets have spoken" (and this probably involves both the "former" and the "latter" prophets) is a different Christ from that presented in the gospels. How then can we permit the Bible to dissolve into just so many Bible stories with a moral import? Portraying Jesus as the model of the revolutionary whose example we are urged to follow is a consequence of this method in certain kinds of liberation theology. This leaves us little of the Christ of the Scriptures in the comprehensive and Biblical sense of the term.

I shall mention one more instance where in my estimation the hermeneutics of liberation theology is faulty. It has to do with the distinction between those who are and who are not God's people. This distinction is obliterated in liberation theology. As Stephen Knapp says of the liberation theologians: "The people of God, for them, has lost any sense of particularity." I think we may agree that "to judge" in the Bible often means "to save from oppression," although the idea of "verdict" and "sentence" is not entirely lacking. But the important question is this: Who are the oppressed in the Bible that are being saved? Are they not God's chosen people, Israel? And does not the OT draw a clear line of distinction between those "who know not the Lord" (Ps. 79:6) and those who do? In Ps. 147:19, 20 the psalmist exclaims in wonder that the Lord "has revealed his word to Jacob, his laws and decrees to Israel," and then he proceeds: "He has done this for no other nation; they do not know his law." In view of this undeniable teaching concerning the particularity of the people of God one is led to the conclusion that there is some hermeneutical pre-understanding that makes it impossible for liberation theology to perceive this message. A gospel that

universalizes the message of liberation ceases to be the truly good news that must be preached to all.

The above is not meant to deny that the notion of the "people of God" is today defined in other terms than was the case in the OT. Ethnically the people of God is made up of members taken from all the nations of the earth. But qualitatively the particularity of salvation has not changed.

The year 1979 was the Year of the Child. Much has been done to bring the plight of disadvantaged children before the attention of the world community. Yet at the end of last year, the report of the United Nations concerning the condition of children in many lands is as grim as ever. There still is a large percentage of children undernourished, poorly housed, afflicted with disease, and facing an early death. We should be deeply moved by such conditions. The gospel has been preached too long in this world to allow such conditions to continue. But we also know that it may be many, many years before there is an appreciable improvement in the outward circumstances of the oppressed. Must they, in the meantime, be comforted with a theology of liberation that because of its universalism leaves the heart of the gospel unsaid? Must they be told that because they are poor, God is

on their side without also being told that poverty in the OT as well as in the NT means to be poor in spirit? To counter this universalistic use of the word "poor" it is not enough to say, as is sometimes done by the "young evangelicals," that the poor need to be converted as well as the rich. What should be said, on the basis of Biblical teaching, is that *it is the converted who are the poor*. The poor are equated with the remnant (Zeph. 2:3; 3:12-13). The poor are those who "cry" to the Lord (Ps. 34:6). But who that is dead in trespasses and sins will do so savingly unless he is touched by the Spirit?

Yet for all its serious shortcomings liberation theology offers a challenge to us all. From what I have said it will be evident that the call on the part of the minorities, the alienated and the oppressed strikes a responsive chord in my heart. It does, so I believe, in the heart of all of us, regardless of our background and cultural context.

Does evangelicalism have the Biblical vigor and the organizational coherence to offer an alternative response to the crying needs of so many of our fellow human beings? Or does it, as Charles Kraft has stated, occupy a rather "amorphous middle position between left-wing capitulation to ethnology-sociology and a right-wing reaction to the same disciplines?" At the present time the answer to that

question may well have to be positive. But Christians never just accept the status quo. Christians know they are caught up in a mighty movement of God's work here on earth. They know they are to be "letters . . . known and read by all men" (I Cor. 3:2). They also know that a "living and holy sacrifice" must be rendered before God in this world, consisting in transformation of ourselves by the renewal of our mind (Rom. 12:12).

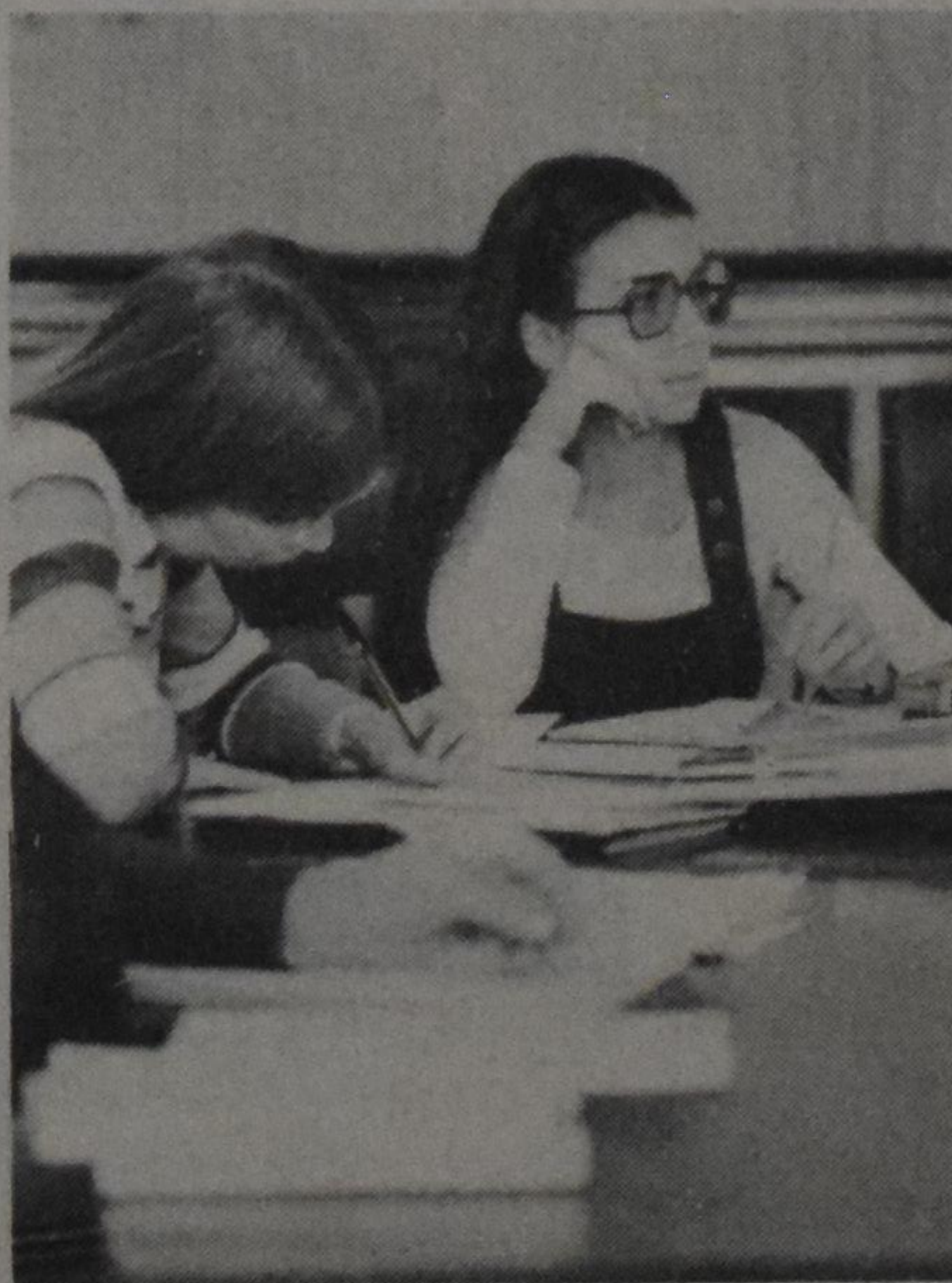
This is why I fondly believe that, after much further reflection as to what the Bible really teaches, evangelicals may well be the God-oriented instrument to meet the demands of the oppressed more adequately than this is done today. May God give us grace to rise to the occasion. While keeping our eyes on heaven where our citizenship is, let us be found working while it is day, doing the Lord's work till he comes.

Church Envelope Company Inc.

P.O. Box 1184 Postal Station "B",
Mississauga, ON L4Y 3W5.
Phone: (416) 277-0576.

- ★ Weekly Budget Envelopes
 - ★ Contributions Recording Systems
 - ★ Annual Statements & Receipts
- JOHN & HENNY TJOELKER**

Education never saved anyone



ICS

Institute for Christian Studies
229 College St., Toronto
Ontario M5T 1R4

Education never saved anyone. Jesus Christ does that. And education is not all of a person's life. But university education is part of life too.

University study and academic ideas can be deadly. Ideas in psychology, research in biology and theories in politics — argued ideas can kill people if they are god-less ideas. Or they can be a door through which shalom enters one's life if they are based on God's Word.

The Institute for Christian Studies is working to subject university study and research to Jesus Christ as a service to God's people.

Programs of Study

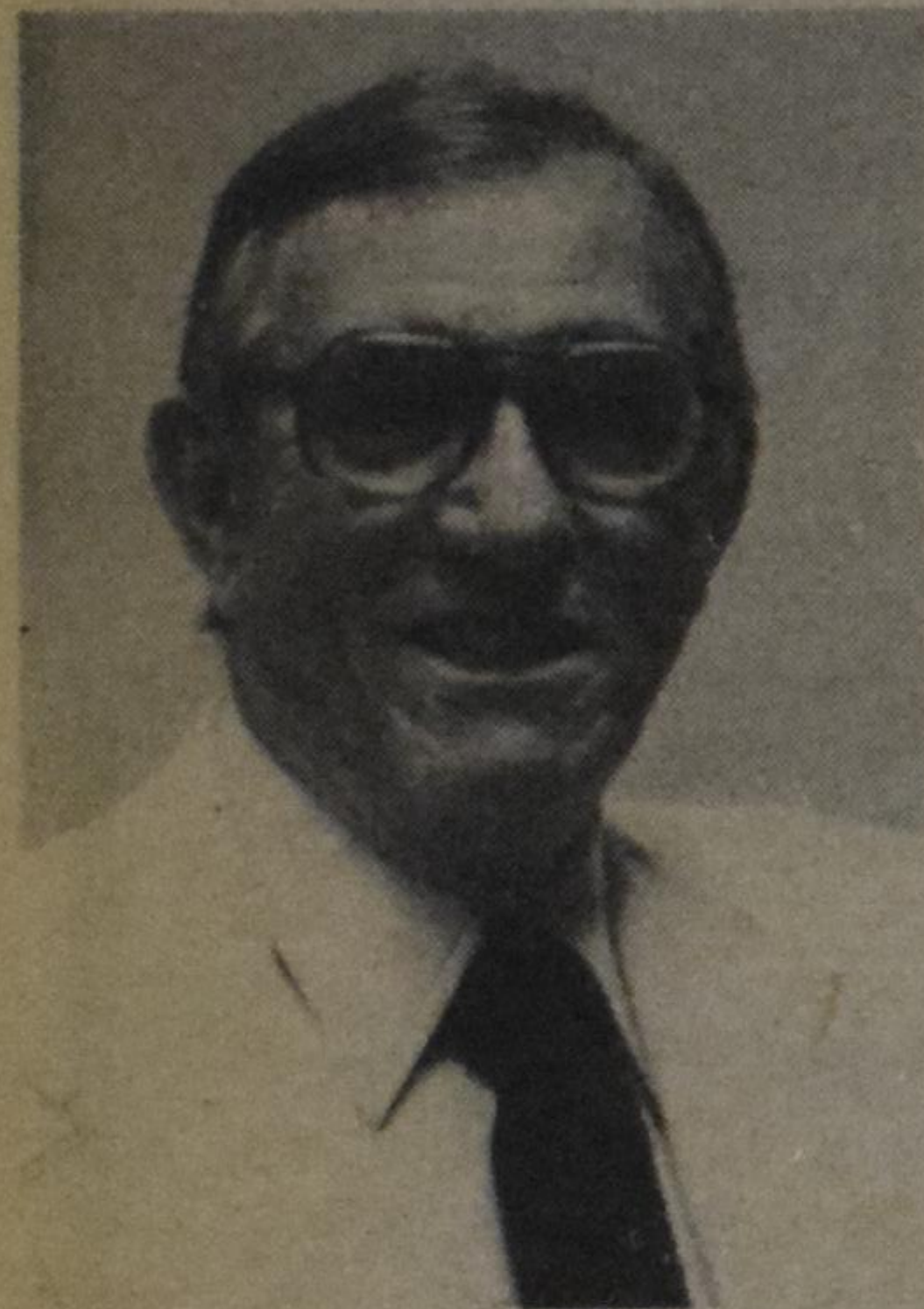
- Certificate in Christian Studies - special one year graduate program.
- Master of Philosophy (M.Phil.) - a two year degree program with emphasis in the following areas: history, psychology, political theory, aesthetics, philosophy and theology.
- Doctor of Philosophy (Ph.D.) - a cooperative program with the Free University of Amsterdam (which awards the degree), building on the M.Phil. degree of the Institute.

You Need Perspective

You can't obtain education in a vacuum. To be meaningful, your education must evidence a perspective. At Dordt, we stress God's Word as the absolute standard of truth. His Truth is applied to all areas of life, in academic, but also in our relations with other people, and in our private, inner self. The Kingship of Jesus Christ in our lives is important. In this perspective, we would like to assist you in achieving your goals. Here's a glimpse of how we implement our perspective in a few areas.

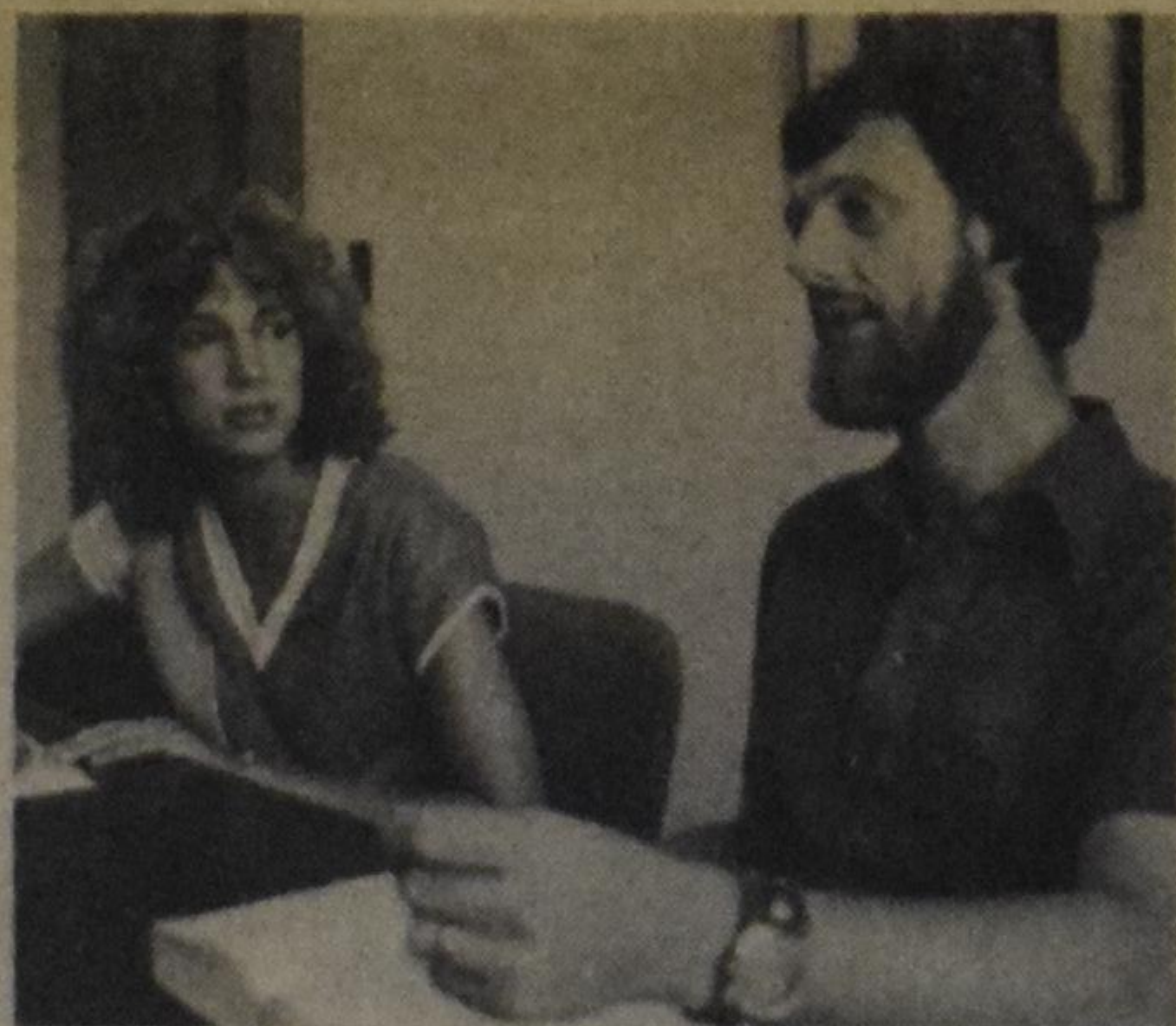
Dordt College has just celebrated its 25th anniversary. We began in 1955 with five professors and 35 students. Today, we have 70 professors and about 1200 students. These statistics say a great deal but not everything. What accounts for the fact that Dordt is widely known and appreciated, especially in Reformed circles, but also in certain "evangelical" circles? Our many Canadian constituents and supporters can answer that question, for they have played a beautiful and significant role in establishing Dordt's credibility as an authentic Calvinistic, Kuyperian higher educational institution with a strong academic program and record. Dordt College has been used by the Lord to awaken new interest in, and a promising revival of, the long-neglected (but so desperately needed) biblical covenantal-kingdom vision in the context of a wholesome spiritual piety and a world-and-life philosophy under the Lordship of Jesus Christ in all of learning and life. We sincerely appreciate the Canadians at Dordt and invite concerned Canadian Calvinist students to join us in fulfilling our calling in today's society.

Rev. B.J. Haan



I have two areas of interest at Dordt. The first is Canadian literature. I believe that studying at a college in the United States should not have to mean missing out on studying your own culture. Whether you're an English major or not, Canadian literature can be an important part of your program. My second interest is creative writing, especially fiction and poetry. If that happens to be yours too, I invite you to join me.

Hugh Cook



Programs and Majors

The following programs and majors are available at Dordt College.

PROGRAMS

Business Administration
Medical Technology
Engineering
Pre-Medical
Pre-Pharmacy
Pre-Social Work (Masters)
Elementary Education
Pre-Agriculture
Pre-Legal
Pre-Nursing
Pre-Physical Therapy
Secretarial Science (2-year)
General Liberal Arts
Pre-Dental
Pre-Librarianship
Pre-Optometry
Pre-Seminary
Pre-Veterinarian
Secondary Education

MAJORS

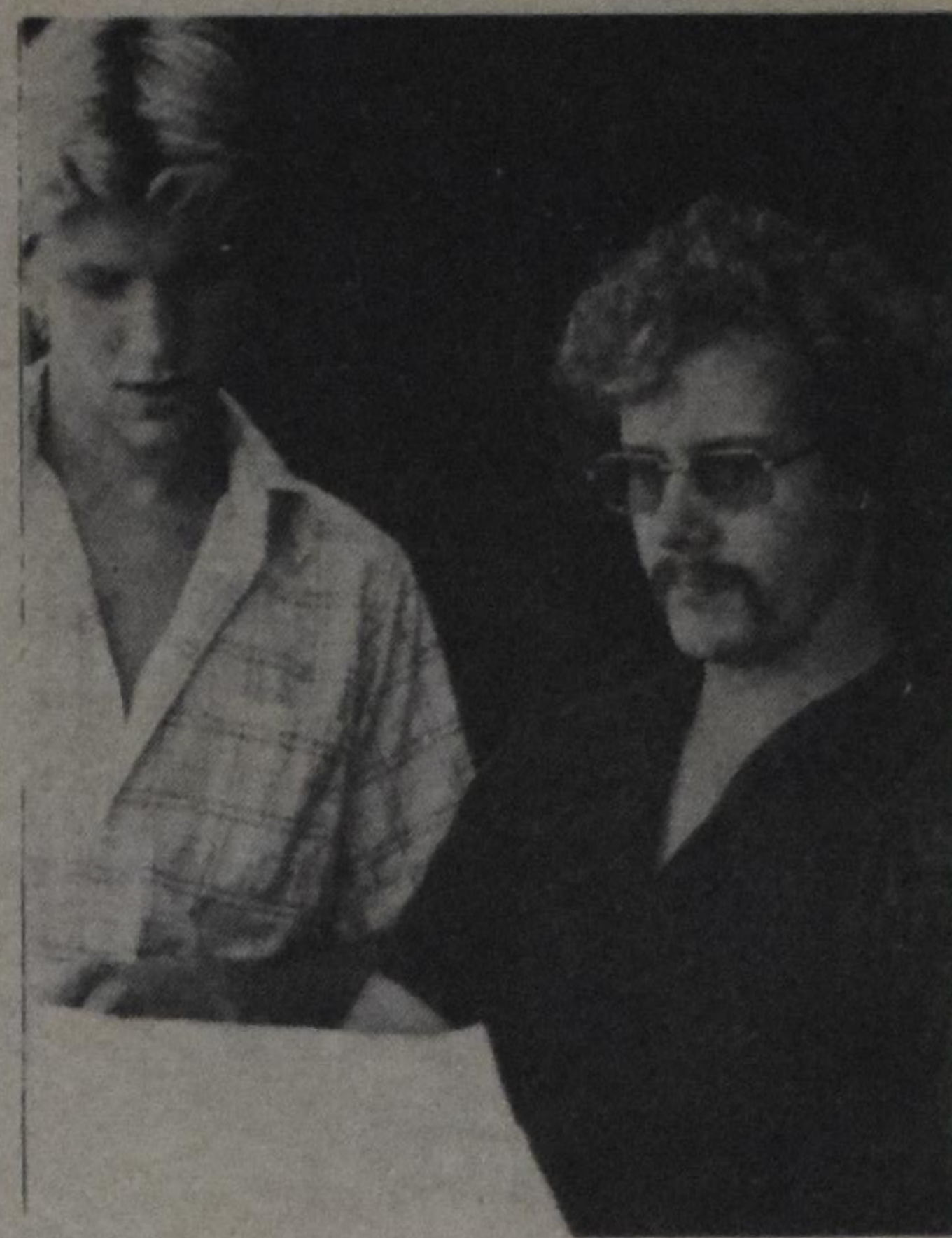
Agri-Business
Agriculture
*Art
*Biology
*Chemistry
Dutch
*English
*German
*History
*Music
Philosophy
Individual Studies
*Mathematics
*Natural Sciences
*Physical Education

Political Science
*Social Sciences
Social Services
Sociology
*Physics
Psychology
*Speech
Theatre Arts
Theology
Astronomy/Physics
Business Administration
*Business Education
Classical Studies
Communication-general
Communication-journalism
Communication-radio/t.v.
Elementary Education
Mechanical Engineering
Engineering Science

*Indicates secondary teaching certification available.

Studying theatre arts at Dordt College means coming to an awareness of how the performing arts can be presented and viewed in the light of the Scriptural commands of God the Creator. The student must know and understand the issues that face him in the everchanging communication world of entertainment and the media, and what his responsibilities are to respond and answer those issues as a redeemed creature.

Mike Stair

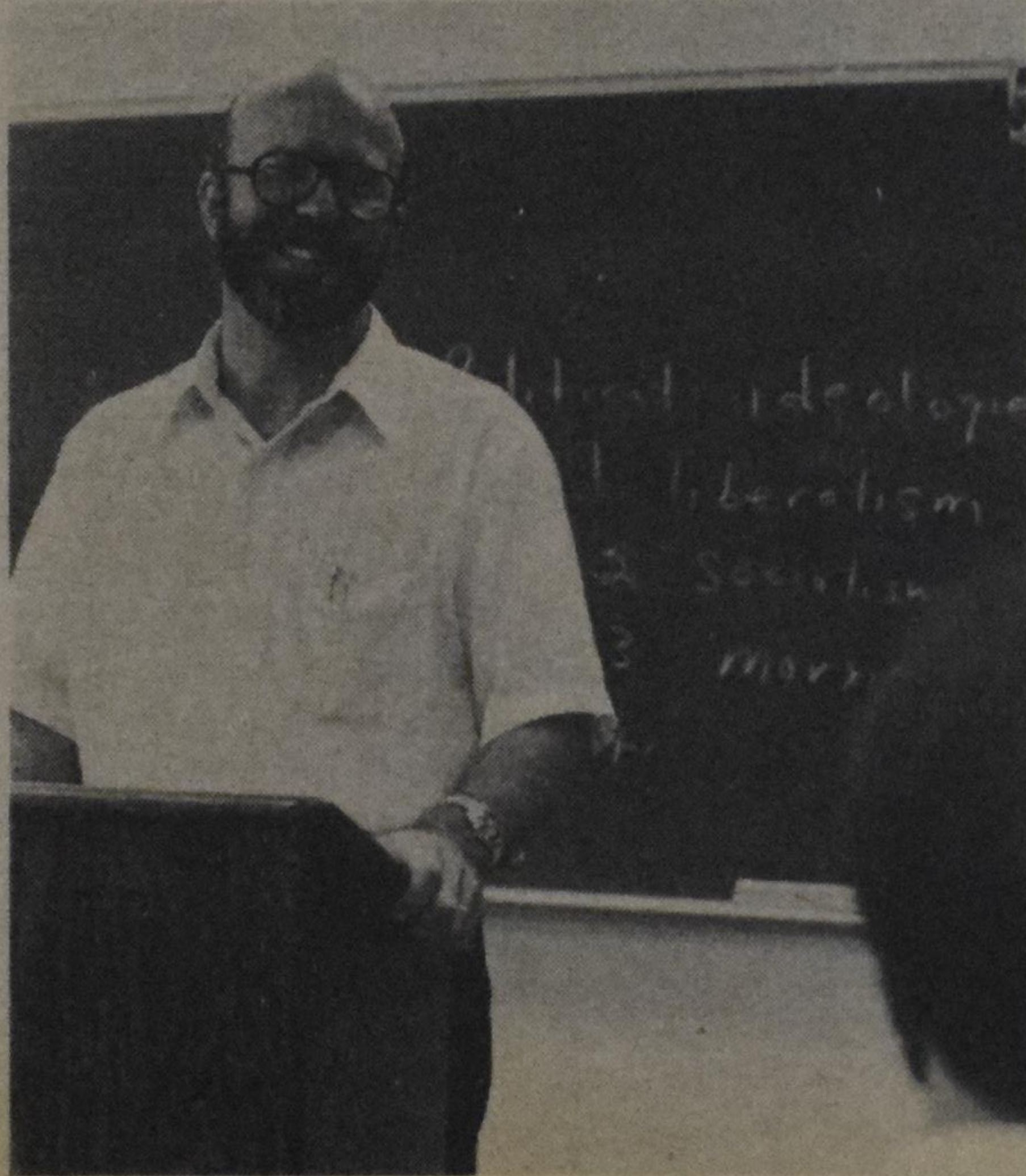


To understand politics today, we must give more attention to global developments and learn how to think more critically from a Christian perspective.

At the heart of the material that political science students study at Dordt, there is a preoccupation with foundational questions about the nature of justice, the identity of states, and the proper task of government. Those questions arise from our biblical concern to develop a Christian approach to politics and political theory.

We are especially concerned that students study politics in a broad historical, social, and philosophical context. Therefore, students are encouraged to take a wide range of courses in other disciplines. On that basis, with a major in political science, we are confident that a Dordt graduate will be well prepared for political service, teaching, law school, graduate study, or any number of other vocations.

Dr. James Skillen



Financial Aid Information

Dordt College has established several programs to assist the Canadian students to obtain the education he or she wishes to receive at Dordt.

If students wish to apply for financial aid, they will be required to complete the FAF (Financial Aid Form) and mail it to the Princeton, New Jersey, address located on the form. Information on the FAF is evaluated by the College Scholarship Service (an independent agency) and the college will be informed concerning the financial need of the family. The forms are available from the Office of Financial Aid at the college.

Types of Financial Aid Available

Grants:

Dordt has established a Canadian Grant Program. This year, the awards range from \$100 to \$600. Application forms for this grant may be obtained from the Financial Aid Office of the college. Dordt also offers denominational grants to students who are members of the Christian Reformed Church. These grants range from \$340 to \$400. No special application is necessary for this grant.

Scholarships:

Academic scholarships are provided to students with good academic records and ACT Test results. The scholarships range from \$75 to \$300.

Loans:

Canadian students can borrow money from the government in the Canada Student Loan Program. These loans are interest free to students while they are in school and do not accrue interest. Payments do not need to be made until six months after the student leaves school. Forms may be obtained from the provincial office of education.

Dordt College has established a Canadian Loan Program. The amount of loans range from \$200 to \$1,000. These loans are interest free and interest is not accrued or payments required until nine months after the student leaves school.

Employment:

All Canadian students are offered part-time employment in on-campus jobs. Application for employment is made at the Financial Aid Office after registration is completed.

Exchange Rate:

Due to the different value between the United States and Canadian dollar, Dordt has established an exchange rate based on the percentage of the rate and the amount of Canadian dollars that are determined to be spent in the United States. Application for this is the same as for the grant program.

DISCOVER **Dordt College**
SIOUX CENTER, IOWA 51250 (712) 722-3771

Evangelie in plaats van revolutie

door Louis Praamsma

(De Wachter) — Onze dagen worden gekenmerkt door verschillende theologieën van de revolutie.

Dat is niet voor het eerst, ook de oude Wederdopers kenden zo'n theologie, en in zijn tijd getuigde Groen van Prinsterer tegen profeten van de revolutie; hij werd de vader van de anti-revolutionaire partij.

Dr. Kuyper schreef over het vasten. (I)

Twee plaatsen kon ik ontdekken waar Dr. A. Kuyper schreef over het vasten. In zijn bekende meditatie bundel „Nabij God te zijn”, en in zijn zesde bundel „Uit het Woord” (stichtelijke bijbelstudien) onder de titel: Praktijk der Godzaligheid. In deel vier van het laatste werk „Praktijk in de Oefening” handelt hij dan in zeven hoofdstukken over het vasten. Hij neemt de Bijbel in de hand en laat u zien dat vasten tot de echte christelijke levensstijl behoort. Vasten is naar de Schrift, en we moeten niet zo dom zijn om het aan de Rooms en over te laten om te vasten; wij moeten echter een praktijk der godzaligheid aan het geweten van ons volk leggen, die vooral in onze dagen betekenis kan krijgen.

Als u leest wat Kuyper schrijft dan zal niemand meer te goeder trouw kunnen ontkennen dat het vasten een der godsdienstvormen is, die, volgens de Heilige Schrift, ook tot de christelijke godsdienst behoren, en al evenmin dat onze gereformeerde vaders, Calvijn vooraan, het vasten aangeprezen en geboden hebben.

Kuyper wijst er dan ook op hoe de grote figuren van de berg der verheerlijking, Mozes, Elia en Jezus alle drie gevestigd hebben, en wel veertig dagen bij een zekere gelegenheid. De Here Jezus heeft ook uitdrukkelijk en in de stelligste bewoordingen het vasten voor een daad des geloofs verklaard, waaraan God uit genade een loon wilde schenken. En Kuyper voert als bewijstekst aan: Mattheus 6:18: „als gij vast moet gij u niet bij uw vasten aan de mensen vertonen, maar aan uw Vader, die in het verborgene is; en uw Vader, die in het verborgene ziet, zal het u vergelden.”

Paulus heeft door voorschrift als hij in I Cor. 7:5 zegt: „opdat gij u tot vasten moogt verledigen”; en door voorbeeld, als hij in 2 Cor. 6:5 meldt: „Als dienaars van God maken wij onszelf in alles aangenaam in arbeid, in waken, in vasten”; en evenzo in 2 Cor. 11:27: „In Arbeid en moeite, in waken menigmaal, in honger en dorst, in vasten menigmaal, in koude en naaktheid”, als apostel de toe komende kerk het vasten aanbevolen.

Tijdens Jezus' komst op aarde was het vasten als praktijk der godsvrucht onder de vroomsten onder Israël en de uitnemendsten der proselieten gebruikelijk. En Kuyper wijst om dit te bewijzen op de profetes Anna, en de hoofdman Cornelius. Kuyper wijst ook op de oud-testamentische profeten en noemt heel wat plaatsen waar het vasten wordt aanbevolen, en waar de misbruiken die bij het vasten waren ingeslopen worden bestreden. Maar reeds in de Mozaische wet heeft het vasten een vaste plaats. Daar wordt het vasten omschreven door een indringende uitdrukking: „de verootmoediging van de ziel”. „Gij zult in de zevende maand op de tiende dag uw zielen verootmoedigen en geen werk doen” (Leviticus 16:29). Dat wil echter niet zeggen dat er niet op andere dagen gevestigd kon worden. De Schrift spreekt ook over vastensgeloften die kunnen worden afgelegd.

Kuyper wijst ook nog op Ezra, die in hoofdstuk 8:21 schrijft: „Toen riep ik daar, bij de rivier Ahava, een vasten uit om ons te verootmoedigen voor onzen God, en van Hem een voorspoedige tocht af te smeeken voor ons, onze kinderen en al onze have...”; dus vastten wij en smeekten onzen God hierover, en Hij liet Zich door ons verbidden.”

Na zijn degelijke weergave van vele Schriftgegevens over het vasten besluit Dr. Kuyper zijn hoofdstuk, „Het vasten naar de Schrift” met de volgende indringende vraag: Kan het na dit overzicht nog twijfelachtig zijn, of de praktijk der godzaligheid, die wij vasten noemen, en waarvan bleek dat Mozes ze gebod, Israël ze beoefende, de profeten ze in de naam des Heren bevelen, de vromen in Jezus' dagen ze in ere hielden, Jezus (met Elia en Mozes) ze in eigen persoon en door zijn woord bevestigd en als vergelding bij God hebbende, voorgesteld heeft, en die eindelijk door de Apostelen aanbevolen en door de eerste Christenen toegepast is — kan het nog twijfelachtig zijn zo vragen we, of het een praktijk der godzaligheid naar de eis van Gods Woord is en diensvolgens door Hem gewild?”

Zo heeft Kuyper de vraag beantwoord: „Is het naar de Schrift? Komt het vasten in Gods Woord voor? En zo ja, welke plaats bekleedt het in de wereld van levensgedachten, die de Schrift ons van Godswege bracht?” Kuyper stelt nog heel wat meer vragen, maar somt ze op door te schrijven: „korter gezegd: Wordt in Gods Woord het vasten afgekeurd, niet gekeurd of goedgekeurd? U weet het antwoord al: het vasten wordt goedgekeurd!”

J. VanHarmelen

Maar in onze tijd spitst zich de zaak toe; we hebben Marxistische theologen die menen dat op de een of andere wijze de bijbelse boodschap met dit principeel-atheïstische stelsel te verenigen valt, dat er in elk geval een gemeenschappelijke gespreksbasis is; we hebben ook theologen-van-de-hoop, die in de bijbel overal de hoop zien gloren van een nieuwe wereld die niet komen zal door, maar voor of zonder de wederkomst van Christus.

Het centrale thema van het Oude Testament is voor deze theologen de Exodus, de uittocht uit Egypte, die dan gezien wordt als de bevrijding van een aantal lang-verdruchte proletariërs of slaven; het centrale thema van het Nieuwe Testament is niet de opstanding, maar de opstand. Het gaat erom dat de armen zalig worden gesproken en de rijken vervloekt; de kerk dienst daarom gemene zaak met de minder bedeeden te maken, op te marcheren met de mensen van de derde wereld, de kapitalisten en de multi-nationale handelsovernemingen het oordeel aan te zeggen en, als dat de „goede zaak” dient, zelfs de machinegeweren te zegenen. Wat de orde van zaken in het eigen land aangaat, dient ze echter met al de kracht waar ze over

beschikt het pacifisme voor te staan.

Herkent iemand hier werkelijk de apostolische prediking; we vragen ons af wie van de grote predikers der eeuwen, Chrysostymus of Augustinus, Franciscus of Bernard, Luther of Calvijn, Knox of Edwards, Kuyper of Warfield, Spurgeon of Machen, zo hebben gepreekt; we vragen ons ook af wat voor troost in dit soort van prediking zit voor mensen in

gevangenissen en concentratiekampen, voor mensen in geloofsvervolging, voor mensen die op hun uiterste liggen.

Tegenover de theologie van de revolutie stellen we die van de reformatie.

Hiervan valt natuurlijk heel wat te zeggen, maar we mogen dit wel vooropstellen, dat de grote Reformatie betekende een terugkeer tot het Woord van God in al de breedte en diepte en hoogte

DUTCH KITCHEN

LTD.
RESTAURANT EN TAVERN

De zaak waar U het lekkerst
Hollands of Indonesisch

— eet —

71 Lakeshore Rd. E., Tel. 278-2296, PORT CREDIT.



PERSOVERZICHT

- Onze Minister van Financien laat maar alvast dreigende geluiden horen over de komende begroting. Er wordt verhoging van belasting verwacht. Ook ziet het er niet naar uit dat de inflatie naar beneden zal gaan.

- Ottawa heeft een nieuw soort „ambassades”. De drie Westerse provincies die geen vertegenwoordiging in het parlement hebben openen „kantoren” in de hoofdstad.

- En de M.P. voor Hamilton-Wentworth krijgt van de week de hoofdprijs voor het meest interessante roddeltje; hij beweerde namelijk dat Trudeau graag sekretaris-generaal van de Verenigde Naties zou willen worden, en dat hij actief bezig is z'n bedje op te maken. Volgens mij is Zijne Majesteit er wel geknapt voor.

- En om de laatste hardnekkige gelovigen in de solidariteit van de proletariërs van hun vertrouwen te beroven is het Canadese Labour Congress in een verwoed gevecht met de internationale vakbonden die hun hoofdkwartier in Amerika hebben. Het is wel jammer dat ik u van die illusie van solidariteit moet beroven, maar volgens mij zijn er allang geen proletariërs meer in de Westerse landen. Ze rijden al voor jaren in een glanzende auto rond op weg naar hun tweede huisje. De proletariërs van het Westen hebben zich verkocht aan het kapitalisme en hun sociaälisme is geen knip voor de neus meer waard.

- Irak en Iran zijn aan het proberen hoeveel van elkaars olie-rijkdom ze kunnen vernielen. Het is de oude strijd tussen Mesopotamie en Perzie. Vroeger deden ze het met zwaarden, nu met bommen. Ze zijn al een aardig eind op weg om elkaar de economische nek om te draaien. Industriële landen, afhankelijk voor olie-toevoer uit die gebieden zitten met de handen in het haar. Carter heeft al nadrukkelijk verklaard dat de Golf van Perzie open zal moeten blijven. Vooral Japan en Frankrijk zitten met de gebakken peren. Canada is er

natuurlijk ook bij betrokken. In deze wereld is iedereen bij alles betrokken, en alhoewel onze afhankelijkheid van dat gebied niet zo groot is kwam er toch wel een niet te negeren gedeelte van onze olie-import vandaan.

- In de staat Arkansas vloog me even zo'n interkontinentale raket de lucht in. De eigenlijke bom (zo'n 700 keer sterker dan de Hiroshima bom) vloog door de lucht alsof het ding paardebloemenzaad was. Als dat geval ontploft was hadden ze die hele staat Arkansas wel met een stoffer-en-blik kunnen opvegen.

- De twee kandidaten voor het presidentschap in Amerika geven elkaar er flink van langs. Helemaal netjes is het lang niet altijd.

- Er heeft zich een internationaal konflikt ontwikkeld rondom een doodegewone Jan-Soldaat. Een Russiese soldaat die er blijkbaar balen van had wandelde in Afghanistan de Amerikaanse ambassade binnen. De Russen willen hem terug hebben, en de Yankees willen 'm niet laten gaan. De Verenigde Naties is er al aan te pas gekomen.

- Dit brengt me op iets anders wat veel mensen zich allang niet meer herinneren, namelijk het feit dat er als sinds 24 juni 1978 zeven Russiese Christenen in de Amerikaanse ambassade in Moskou zitten. De misdaad van die mensen is dat ze in de Here Jezus Christus geloven. Ze zijn de ambassade binnen gevlucht en zouden daar als ze naar buiten kwamen onmiddellijk weer gearresteerd worden.

- We moeten maar niet teveel klagen over ons eigen land. God geeft ons hier zegeningen die we nooit genoeg kunnen waarderen. Een recent artikel in een vooraanstaande Nederlandse krant zei dat Canadezen in een „droomland” leefden. Hij doelde daarmee op de goedkope van ons leven. En wij maar kankeren over de prijzen...!

Carl D. Tuyl

daarvan, naar het woord van Paulus: „Ik heb niet nagelaten u al de raad Gods te verkondigen” (Hand. 20:27).

Veelzijdig is daarom de reformatorische prediking; ze spreekt van de veelkleurige wijsheid Gods (Ef. 3:10); ze getuigt van schepping en val, van zonde en genade, van ellende, verlossing en dankbaarheid, van rechtvaardigmaking, heiligmaking en heerlijkmaking, van al de schatten van onze Here Jezus Christus.

Ze wijst de mens op zijn armoede zonder de Zaligmaker ook al is hij de rijkste man van de hele wereld, en op zijn rijkdom met de Zaligmaker ook al is hij de armste man van de hele wereld.

Wanneer ze van het zuchten van de ganse schepping spreekt, spreekt ze in een adem van de voorbede van de Heilige Geest (Rom. 8:27); wanneer ze de harde werkelijkheid van vervolging, honger, naaktheid en gevaar opsomt, juicht ze tegelijkertijd dat wij meer dan overwinnaars zijn door Hem die ons heeft liefgehad.

Een dergelijke voorstelling van zaken wordt in onze dagen maar al te vaak en te snel van de hand gewezen, doordat men er het etiket „pietisme” op plakt.

Maar in dat geval onderscheidt men niet recht tussen pietas en pietisme. Pietas is vroomheid, en we hebben meer dan ooit behoefte aan vrome mensen; aan mensen die dagelijks de bede van Ps. 25 bidden: „Vroomheid en oprechtheid mogen mij behoeden.”

Pietisme is verschoven vroomheid; echte vroomheid richt zich op God; verschoven vroomheid richt zich op de eigen ziel en de wisselende aandoeningen van die ziel. Echte vroomheid kent de rust in God; verschoven vroomheid kent de onrust van altijd wisselende inwendige gestalten.

Echte vroomheid vraagt: hoe kan ik God dienen; verschoven vroomheid vraagt: hoe kan ik God in mijn ziel vinden?

Echte vroomheid is breed; ze staat niet aan de kant van het leven, maar er midden in; God heeft immers dat hele leven geschapen en zijn spelregels, zijn wet voor dat hele leven gegeven.

Daarom zal reformatorische prediking ook die wet des Heren voor het hele leven prediken, maar dat niet op wettische wijze.

De prediking van de revolutie is een wettische prediking die in de grond van de zaak het mensenleven niet bevrijdt maar bindt; bindt door gebod op gebod en regel op regel.

Maar reformatorische prediking zet de wet op haar rechte plaats, d.w.z. niet voor de verlossing maar na de verlossing.

De verlossing gaat altijd

voorop; niet in onszelf, maar in Jezus Christus hebben we alle dingen. „Niet dat ik het reeds zou verkregen hebben of reeds volmaakt zou zijn, maar ik jaag ernaar, of ik het ook grijpen mocht . . .” (Fel. 3:12).

„Dat is het onomstotelijk rustpunt voor ons hart. Maar dan moet ook een leven der dankbaarheid volgen, over de hele lijn. Dat betekent in het persoonlijk leven dagelijkse bekering; en in het kerkelijk leven dagelijkse bekering; en in het volksleven dagelijkse bekering.

Want als we echt met Jezus in aanraking komen zien we

hoe veel er nog aan hapert en ontbreekt; dan weten we dat het inderdaad anders moet; dan weten we ook *wat* anders moet; want de wet des Heren is zeer concreet; lees er het derde deel van de Heidelbergse Catechismus maar op na.

Er is dus wel terdege werk aan de winkel. We hebben een taak ten aanzien van huisgezin en werk, land en volk, eerste en tweede en derde wereld. Maar het is geen revolutionaire taak. Het is de taak om van de liefde van Christus te getuigen. Ook vandaag staat tegenover de revolutie het evangelie.



Duca's hoofdkantoor in Toronto verhuist naar het voormalige gerechtgebouw aan Yonge Street in Willowdale. Officiële opening zal op 25 oktober plaats vinden. (Photo Wim van Duyn).

Nieuwe wetten betekenen grotere bescherming. Over verboden terrein gaan is kostbaar . . . voor boeren en voor u.

Ontario is een van de gelukkigste provincies. We hebben hier zo'n gevarieerd terrein dat we van alle soorten van bezigheden buitenshuis kunnen genieten.

Er is een overvloed aan land voor iedereen, toch blijven sommige mensen over het terrein van anderen gaan.

Om de rechten te beschermen van boeren en andere grondeigenaren heeft de regering de wetten op deze overtredingen strenger gemaakt.

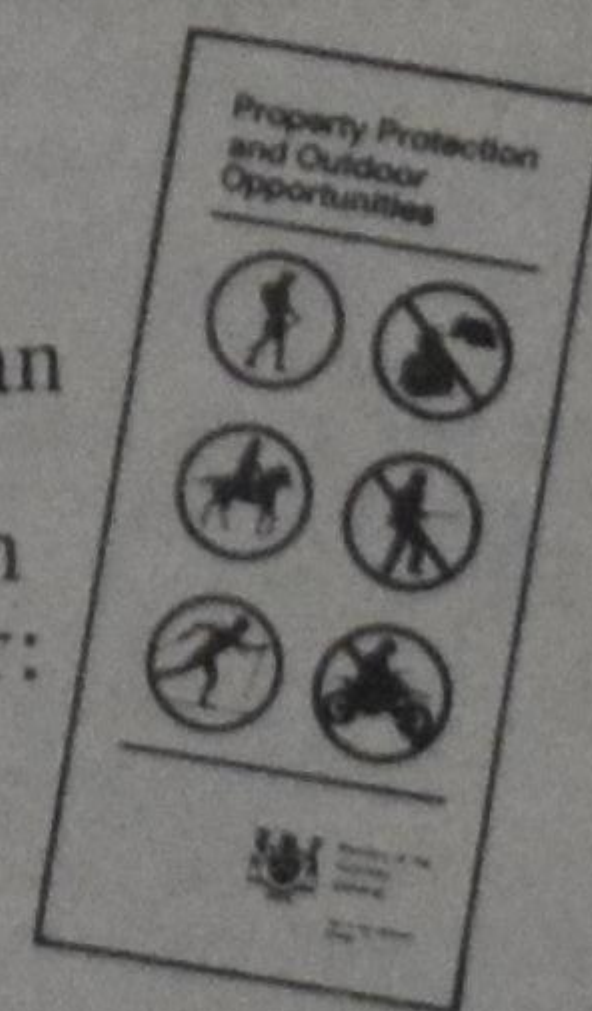
Overtreders kunnen nu beboet worden tot een bedrag van \$1000 en kunnen tevens verplicht worden tot het betalen van de schade die zij veroorzaakt hebben. Zelfs als er geen borden met verboden toegang zijn geplaatst, dan is toch de toegang verboden tot tuinen, boomgaarden, wijngaarden, land onder bewerking, omheinde terreinen en weilanden.

Op andere soorten land, waar rode merken zijn aangebracht op hekken bomen of omheiningen is de toegang verboden. Gele merken waarschuwen er voor dat er slechts bepaalde activiteiten zijn toegestaan. Het

is uw verantwoordelijkheid om uit te vinden welke die activiteiten zijn.

Als u van buitenactiviteiten houdt overtuig u er dan van dat u zich aan deze nieuwe wetten houdt. Uw medewerking zal garanderen dat Ontario een rijkdom aan heerlijke recreatie zal blijven bieden aan ons allen.

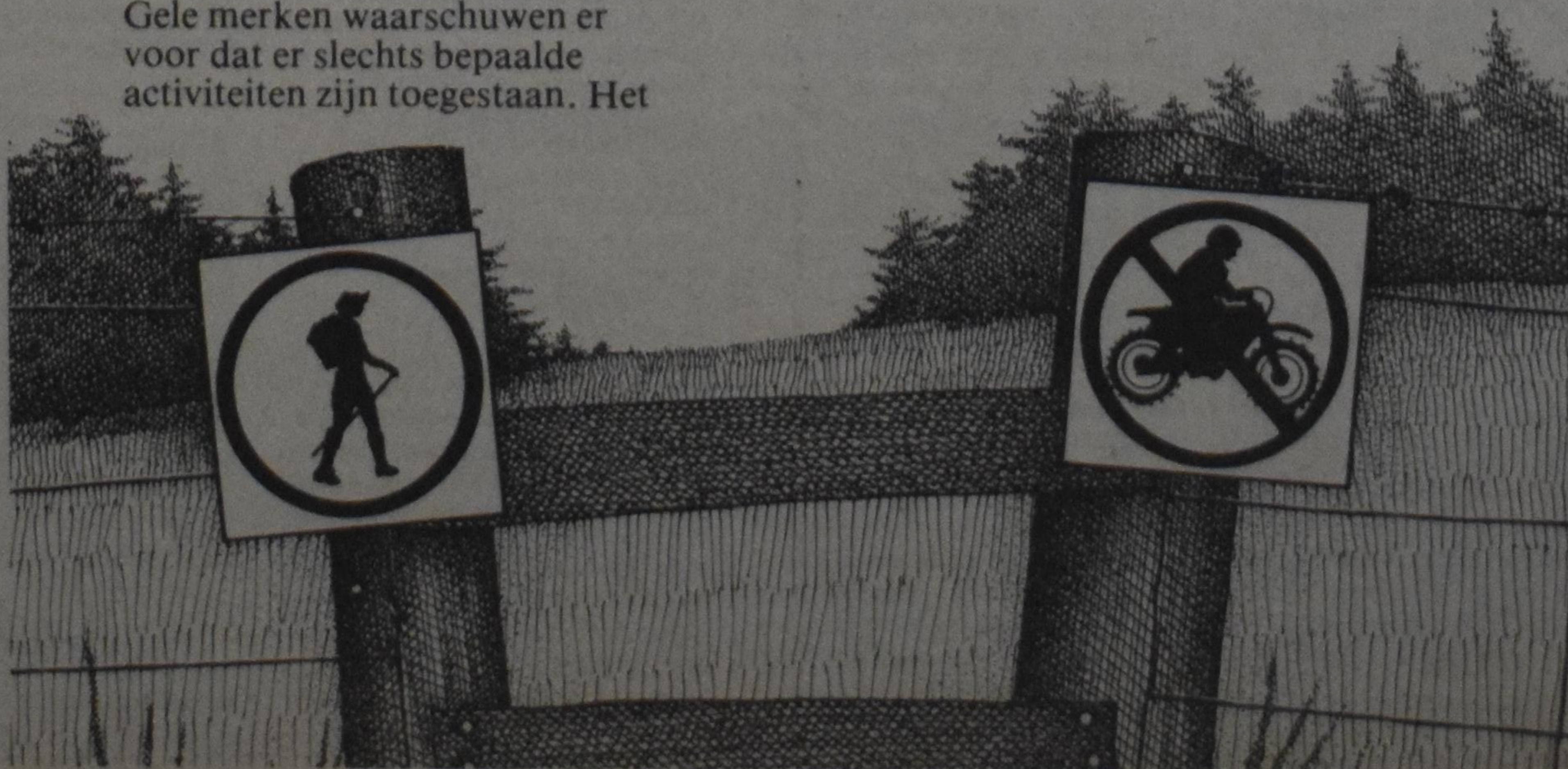
Voor volledige inlichtingen kunt u een gratis exemplaar van deze folder verkrijgen. Het is aanwezig in vele supermarkten en drankzaken, of schrijf naar: Communications Branch Ministry of the Attorney General, 18 King Street East, Toronto, M5C 1C5.



Ministry of the
Attorney General
R. Roy McMurtry
Minister

William Davis, Premier

Ontario



Classified Advertising

CLASSIFIED RATES

Births	\$ 8.00
Marriages & Engagements	10.00
Anniversaries	12.00
Obituaries	11.00
Notes of Thanks	8.00
All other one-column classified advertisements \$4.20 per column inch with a minimum of \$6.30. For letter under box number, \$2.00 extra.	

Calvinist Contact

99 NIAGARA STREET, ST. CATHARINES,
ONT. L2R 4L3, (416) 682-8311

THANKS

EVERS: We wish to thank everyone for their concern shown during our husband's and father's illness and sympathy shown when he passed away and for the many cards and letters with comforting words. Above all we thank our heavenly Father for the strength given to us during these past weeks. Mrs. G. Evers and family, Wellandport.

SYTSMA: We would like to thank our children and grandchildren and our many friends who shared in our joy when we celebrated our 40th Wedding Anniversary. Thank you for the many cards, flowers and gifts. Above all, we thank our heavenly Father for his blessings and care in joy and sorrow and trust that he will lead us in the years to come.

Peter and Jennie Sytsma,
2143 — 9 Ave. B. South, Lethbridge,
AB.

ADOPTION

STRUYK: "For the love of God controls us, because we are convinced that One has died for all; therefore all have died. And he died for all, that those who live, might live no longer for themselves but for him, who for their sake died and was raised" (II Corinthians 5:14, 15).

With thanks to God we would like to announce the final adoption into our family of:

BRENDA — 13 years

RICKY — 12 years

JACQUELINE — 10 years

JEFFREY — 9 years

George and Ada Struyk (nee Dykshoorn); Carolyn, Ann, Peggy, Adrian, Ednaelene, Richard.
R.R.#3, Cochrane, ON.

BIRTHS

BETHLEHEM: With great joy and thankfulness to the Lord, we, Harry and Ina Bethlehem wish to announce the birth of our fourth child, EDWARD DAVID. A welcome brother for Sheri Lisa, Harold and Rachel. 11th grandchild for Mr. and Mrs. H. Kelly of Dunnville, 24th grandchild for Mrs. S. Bethlehem of Burlington.
R.R.#2, Dunnville, ON N1A 2W2.

ELGERSMA: With great joy and thankfulness to God, Raymond and Gerda (nee Thalen) announce the birth of, RAYMOND JAMES, born on September 2, 1980. A little brother for Maurice and Renee. 17th grandchild for Mr. and Mrs. M. Thalen, Sardis, BC, 44th grandchild for Mr. and Mrs. M. Elgersma, Cayuga, ON.
Address: R.R.#3, Hagersville, ON N0A 1H0.

ERNSTING: With joy and thanksgiving, we, John and Reina, announce the birth of our son, PETER JONATHAN, born August 31, 1980, weighing 9 lbs. 2 oz. Brother for Mark and Paul; 8th grandchild for Mr. and Mrs. J.T. Stam of R.R.#2, Bath, ON; 15th grandchild for Mrs. D.J. Ernsting of Beemster, The Netherlands; 12th great-grandchild of Mrs. D. Kiewiet of Oostwold, The Netherlands.
61 Chapel St., Brighton, ON K0K 1H0.

BIRTHS

HAAGSMA: We, John and Betty thank our heavenly Father for entrusting into our care, his precious gift of life our first child, BRENT ANDREW, born August 24, 1980. First grandchild to Mr. and Mrs. Andrew Vander Veen of London, ON, third grandchild to Mr. and Mrs. Jake Haagsma also from London, ON. First great-grandchild to Mr. and Mrs. C.K. Vander Veen, Tottenham, ON. Seventh great-grandchild to Mr. and Mrs. A. Haagsma, Salford, ON, and ninth great-grandchild to Mrs. P. Shenk of Chatham, ON.

LINDEMULDER: With thanks to God, the giver of life, John and Adeline (nee Miedema) wish to announce the birth of our firstborn, a son, JASON JOHN, "God's gracious gift" born on July 18, 1980. Jason is the third grandson for Mr. and Mrs. K. Lindemulder of Edmonton, AB and the fifth grandchild for Mr. and Mrs. S. Miedema of Hamilton, ON.
8010 — 159th Street, Edmonton, AB T5R 2E4.

MARISSSEN: With much joy and thankfulness to God, we, John and Janice Marissen, are happy to share with you the birth of our daughter, JULIE CHRISTINE. Born on September 18, 1980, she weighed 7 lbs. 6 oz. She is a healthy little sister for Wendy Ann. Proud grandparents are Mr. and Mrs. T. Marissen and Mr. and Mrs. D. Schuurman.
Address: R.R.#4, Aylmer, ON N5H 2R3

PENNINGS: With joy and thanksgiving to God, the giver of life, we were blessed with a sister for Brenda, RACHEL GRACE, born September 15, 1980 weighing 7 lbs. 4 oz. Third grandchild of Mr. and Mrs. C. Pennings, Shedden. Fifth grandchild of Mr. and Mrs. J.W. Pennings, London, and third great-grandchild of Mr. and Mrs. H. Noordam, Fingal.
"Lo children are a heritage of the Lord" (Ps. 127:3a).
Proud parents are Bernie and Ina Pennings. R.R.#3, Iona, ON N0L 1P0

RECKMAN: "Then shall your light break forth as the morning, and your health shall spring forth speedily and your righteousness shall go before you; the glory of the Lord shall be your reward" (Isaiah 58:8). With thankfulness to God, the creator of life, we joyfully announce the arrival of our first child — a healthy daughter. We named her, MARGARET JUDITH. She was born on Sunday, August 17, 1980. Margi is the 22nd grandchild of Mrs. A. Schouten and the 6th grandchild of Mr. and Mrs. J.A. Reckman, all of Sarnia. The proud parents are Marg and Willem Reckman,
1144 Carr St., Sarnia, ON N7S 2Z8.

SCHARRINGA: With praise and thanksgiving to our Lord, we are happy to announce the birth of our first child, a daughter, JANELLE JOY, born September 10, 1980. First grandchild for Mr. and Mrs. L. Andree and for Mr. and Mrs. P. Scharringa.
Ed and Elaine Scharringa,
R.R.#1, Waterdown, ON L0R 2H0.

VAN SPRONSEN: With joy and thanksgiving to the Lord, we, Simon and Audrey, were blessed with the birth of our first child, STEVEN ANDREW, born September 8, 1980. First grandchild for Mr. and Mrs. Edward N. Zwart of Grimsby and Mr. and Mrs. Simon Van Spronsen Sr. of Brantford.
29 Melbourne Cres., Brantford, ON N3S 7E6.

WHARRIE: With the grace and love of God, we, James and Ria, wish to announce the birth of our son and brother, JAMES WHARRIE III. He was born on Monday, September 8, 1980. His proud sisters are Lynn Ann and Wendy Lee. 4th grandchild for Mr. and Mrs. A. Veldstra of Fruitland, ON, 39th great-grandchild for Mr. S. Veldstra of Hamilton, ON.
73 Spartan Ave., Stoney Creek, ON L8E 3X4.

MARRIAGES

BAELDE-STAAL: Mr. and Mrs. Meyer Baelde of R.R.#3, Chester-ville, and Mr. and Mrs. Hank Staal of R.R.#2, Russell, are pleased to announce the forthcoming marriage of their children, CORA and HENRY. The wedding ceremony will take place, the Lord willing, on Saturday, October 25, 1980 at 6 p.m. in the Calvary Chr. Ref. Church of Ottawa with Rev. G. Ringnald officiating.
Future address: R.R.#2, Russell, ON K0A 3B0.

DEVRIES-KONING: Mr. and Mrs. Herman Devries of Williamsburg, ON, are happy to announce the marriage of their daughter, MARLENE to ED, son of Mr. and Mrs. Frank Koning of Edmonton, AB. The ceremony will take place on Friday, October 10, 1980 at 5 o'clock p.m. in the Chr. Ref. Church, Port Alberni, BC. Rev. Dulfuis officiating.
Future address: 2869 — 12th Ave., Port Alberni, BC.

ELGERSMA-DE BOER: Mr. and Mrs. A. Elgersma of Caistor Centre, ON and Mr. and Mrs. R. De Boer of York, ON are happy to announce the forthcoming marriage of their children, HELEN ANN and BEN. The ceremony will take place, the Lord willing, in the York Chr. Ref. Church on Saturday, October 11, 1980 at 7:00 p.m., with Rev. P. Stel officiating.
Future address: Box 1, Group B, 2303 Woodburn Rd., Binbrook, ON.

HAVEMAN-VANDERVEEN: Believing that God has brought them together, Mr. and Mrs. John Haveman of Sarnia, ON, announce the forthcoming marriage of their daughter, ELIZABETH MARY JANE to CORNELIUS ANDREW, son of Mr. and Mrs. Andy Vanderveen of London, ON. The ceremony will take place, D.V., on Saturday, October 18, 1980 at 3:30 p.m. in the Second Chr. Ref. Church, Sarnia. Rev. A. Beukema and Rev. F. Bakker officiating.
Future address: 14 Balfour Pl., Apt. #2, London, ON M5W 4V8.

HOITING-JERONIMUS: Mr. and Mrs. Ray Hoiting of Mississauga, ON, are happy to announce the marriage of their daughter, GEORGINA LINDA to ANTHONY JOHN, son of Mr. and Mrs. John Jeronimus of Mississauga, ON. We celebrated the wedding ceremony on Saturday, September 27, 1980 in the Clarkson Chr. Ref. Church. Rev. H. Lunshof officiated the ceremony.
Future address: 11 Sophia St., Brampton, ON L6V 1T9.

MIEDEMA-VAN BENTHEM: Thankful to God, who has brought them together, Mr. and Mrs. Leo Miedema, R.R.#1, Jarvis, are happy to announce the forthcoming marriage of their daughter, LINDA ROSE to JOHN, son of Mr. and Mrs. Albert Van Benthem, R.R. #5, Hagersville. This celebration of love will take place, the Lord willing, on Friday, October 10, 1980 at 7 p.m. in the Chr. Ref. Church of Jarvis, ON. Rev. Peter Hogeterp officiating.
Future address: R.R.#5, Hagersville, ON N0A 1H0.

PRINSEN-VAHRMEYER: Believing that God has brought them together, Mr. and Mrs. Evert Prinsen are happy to announce the marriage uniting their children, WILMA ANNETTE and KARL JOHN, son of Mr. and Mrs. Karel Vahrmeier. The wedding ceremony will take place, the Lord willing, on Saturday, October 11, 1980 at 3:30 p.m. in the Maranatha Chr. Ref. Church, St. Catharines, ON. Rev. H.R. De Boister officiating.
Future address: R.R.#3, 3rd Ave. Louth, St. Catharines, ON L2R 6P9.

MARRIAGES

RAKUSON-TENSEN: Mr. and Mrs. George Rakuson, Vancouver, BC and Mr. and Mrs. Klaas Tensen, Penticton, BC, are pleased to announce the forthcoming marriage uniting their children, REGAN KILBORN and CHRISTOPHER HENRY. The ceremony will take place, D.V., on Saturday, October 4, 1980 in the Penticton Chr. Ref. Church. Rev. P. Sluys of Salmon Arm, BC officiating.
Future address: #182 — 10675 — 150 Street, Surrey, BC.

WOODLEY-VOOYS: With sincere joy, Mr. and Mrs. James Woodley of Tyrone, ON and Mr. and Mrs. Dick Vooys of Oshawa, ON, would like to announce the wedding of their children, JOHN VOOYS and PAT WOODLEY. The ceremony will take place, the Lord willing, on October 11, 1980 at 3:30 in Tyrone United Church, Tyrone, ON. Rev. P. De Haan and Rev. H. Kemplin officiating.
Future address: 9 Stuard St., Apt. #5, Kingston, ON.

YTSMA-KIERS: Mr. and Mrs. J. Ytsma of Caistor Centre are happy to announce the forthcoming marriage of their daughter, GRACE ANNE to ALBERT R., son of Mr. and Mrs. R. Kiers of Hamilton. The wedding ceremony will take place, the Lord willing, on October 11, 1980 at 3:30 p.m. in the Fruitland Chr. Ref. Church. Rev. J. DeVries Jr. officiating.
Future address: The Princeton, 40 Fountain Head Rd., Apt. #406, Toronto, ON M3J 2V1.

ZWAAGSTRA-VANDERKRUK: Mr. and Mrs. Peter Zwaagstra of Smithville, ON are pleased to announce the forthcoming marriage of their daughter, DIANE to CASE, son of Mr. and Mrs. Cornelius Vanderkruk of Waterdown, ON. This ceremony will take place, the Lord willing, October 11, 1980 at 5:30 p.m., Smithville Chr. Ref. Church. Rev. Peter Ravensbergen officiating.
Future address: R.R.#1, Troy, ON L0R 2B0.

ANNIVERSARIES

1945 1980
Arum St. Thomas
Our parents hope to celebrate their 35th Wedding Anniversary on October 3, 1980. We are grateful to the Lord for his care and love towards,

ANDREW and TENA HESLINGA
(nee Karsten)

May the Lord continue to give them life on earth for many years to come.

Jo Anne

Jack

Don & Gail; Brandon, Justin — St. Thomas, ON

Fred & Ella; Janine & Joel — Kelowna, BC
Home address: 57 Balaclava St., St. Thomas, ON N5P 3C3.

1945 1980
"For apart from me, you can do nothing" (John 15:5b)
With thankfulness to our God, we, the children and grandchildren of,

JERRY and JANNY ZONDERVAN
(nee Bylsma)

wish to announce their 35th Wedding Anniversary on October 11, 1980. We thank them with deep appreciation for the love and care they have provided. Above all, we thank our heavenly Father for granting them 35 years together and we pray that the Lord will continue to bless them in the years to come.

Love from:

Charley & Anne Zondervan; Jason, Karen — Southwold, ON

George & Marilyn Buesink; Jennifer, Christa, Leanne, Charlene — Strathroy, ON

Bill & Fran Jongejan; Jeremy, Alison, Caroline, Julie — Goderich, ON

Home address: R.R.#1, Blenheim, ON N0P 1A0.

ANNIVERSARIES

1955 October 5 1980
"The Lord blesses the home of the righteous" (Proverbs 3: 33b). With thankfulness to God, we are happy to announce the 25th Wedding Anniversary of our parents,

JOHN and TINA HORDYK
(nee Bylsma)

We pray God will give them many more years of love and happiness.

Their thankful children:

Leonard & Helen

Ron & Cindy

John

Lorraine

Dave

Home address: R.R.#1, Port Burwell, ON N0G 1T0.

1955 October 15 1980
"Thou dost show me the path of life; in thy presence there is fullness of joy, in thy right hand are pleasures forevermore" (Ps. 16:11).

EVERARDUS ANTONIE and
KLAZINA ANTOINETTE KLEIN
(nee Sytsma)

We wish to show our love for our parents who have been with us and shared our joys and sorrows for 25 years. Congratulations with their 25th Anniversary.

Randy Klein

Gerda Klein & Gary Dewinter

Christa & Henk Vande Weetering

Diana Klein

Louis Klein

1955 1980
"Wacht op den Heere" (Ps. 27:14), with praise and thanksgiving, we join in celebration of the 25th Wedding Anniversary of our parents,

KLAAS and TRUDY SNYDER
(nee Engelage)

It is our prayer that the Lord will continue to guide and bless you.

Congratulations with love from your children and grandchildren,

Jake & Rita Snyder; Christina, Joanne

Cynthia Snyder

Elizabeth Snyder

Gelf & Hilda Vandergaaf

and special congratulations from your father, Fred Engelage.

There will be open house, Saturday, November 1, 1980 from 2 to 4 p.m., at Camp Samac, Oshawa, ON.

Home address: 26 Darlington Blvd. S., Oshawa, ON L1K 1A2.

On October 15, 1980, the Lord willing, we hope to celebrate the 25th Wedding Anniversary of our dear parents,

JIM and LAMMIE STRIKWERDA
(nee Semplonius)

Happy Anniversary Mom and Dad. May the Lord continue to be with you and bless you for each other and us.

Jack & Audrey — Paisley, ON

Sandra & Wilf (boy friend) — at home

Carolyn & Harv (boy friend) — at home

Home address: 114 Scugog St., Bowmanville, ON.

1935 October 1 1980
Holten. Edmonton
With joy and thankfulness to our God we celebrated with our parents and grandparents,

WILLEM and JENNIE VERVEDA
(nee Veldhuis)

their 45th Wedding Anniversary on October 1, 1980. May the Lord continue to keep them in his loving care and bless them in the years ahead.

Their children:

Bill & Jane Verveda — Calgary

Jerry & Joanne Verveda — Calgary

Ben & Tena Verveda — Surrey

Frank & Ely Kooger — Lethbridge

and 13 grandchildren

Home address: 6326 — 112 St., Edmonton, AB T6H 3J6.

Classified Advertising

ANNIVERSARIES

Praise to the Lord, who has greatly blessed our parents and grandparents in 25 years of married life,

KARL and NELL BUISMAN on October 8, 1980. Proverbs 3:5,6 Their thankful children and grandchild: Syd & Jamie Buisman; Adele Grace Buisman 2127 Mountain Grove, Burlington, ON.

OBITUARIES

On September 9, 1980, the Lord took unto himself, our dear husband, father and grandfather,

JACOB BROUWER

in his 71st year. Sadly missed by his loving wife, Antje Brouwer (nee Pool), Delta, BC Cathy & John Vander Velde; Ken, Lori, Andrew, Peter — Delta, BC Ralph & Hilary Brouwer; Siobhain, Crystal of Edmonton, AB 4660 — 54A St., Delta, BC V4K 2Z8.

Promoted to higher glory. After suffering most of his life from Muscular Dystrophy, the Lord took home our beloved nephew,

MIKE BYLSMA

That the Lord may comfort our sister and brother-in-law, sister and brother, is our prayer. Anna & Anne Laanstra — Oshawa Louw & Elly de Graaf — Wommels, Holland Jim & Anna De Graaf — Fruitland Gerry & Karen De Graaf — Beamsville Tolly & John Streutker — Woodstock Karen de Graaf Nieces and nephews

On September 20, 1980, the Lord took home our beloved husband and father,

ALLEN VAN DASSELAAR

Dear husband of Dixie Van Dasselaar. Dear father of: Jerry & Hetty Van Dasselaar Joanne & Cecil Vrieswyk Allen Van Dasselaar, Jr. & Carol Leveck (engaged) 2 Corinthians 4:16-18. The funeral took place on Monday, September 22, 1980 at the Chr. Ref. Church, Kingston. Odessa, ON.

"I will think of the mercies of the Lord forever" (Psalm 89:1a). At his time, the Lord called home on September 20, 1980, a dear friend and faithful member of "The King's Chorus,"

ALLEN VAN DASSELAAR

It is our prayer that the Lord may comfort his wife and children, knowing that he is now with our Lord and Saviour. Kingston, ON

The Ladies Society "Dorcas" of the Ebenezer Chr. Ref. Church, Trenton, wishes to extend its deepest sympathy to the family of Mrs. Van Wensum in the sudden loss of our faithful member, their mother and grandmother,

WILHELMINA VAN WENSUM

May the Lord sustain and comfort the bereaved family. (Psalm 23:1).



O'Brien - Steele Funeral Home 30 MOIRA ST. W. BELLEVILLE, ONTARIO K8P 1S2 Christian Funeral Director

OBITUARIES

The Lord suddenly took unto himself, our beloved mother, grandmother and great-grandmother,

THEODORA FEDDEMA (nee Zylstra)

in her 78th year. Widow of the late Gosse Feddema. "How precious is thy steadfast love, O God" (Psalm 36-7a). Pieter & Ytte Feddema — Denmark Ann & Ted Rintjema — Grimsby Alma & Ray Heeringa — Bowmanville Ernest & Henny Feddema — Nova Scotia Bob & Berry Feddema — Strathroy Louise & Jerry Boersma — Mt. Brydges Edna & Fred Nordemann — New Brunswick Margareth & John Vader Eyk — Listowel Tina & Tom Schalk — Ilderton Tom & Rose Feddema — Denfield Jean & Jack Roszell — Sarnia Charles & Ellen Feddema — Tiverton Lukie & Art De Waard — Markham Pier & Pat Feddema — Ailsa Craig John & Jenny Feddema — Kerwood 60 grandchildren and 29 great-grandchildren September 19, 1980. Strathroy, ON.

The Lord in his infinite wisdom called home to be with him forever, our dearly beloved son and brother,

WILLIAM BERNARD HUBERTS

at the age of 14. "The Lord has given, the Lord has taken, blessed be the name of the Lord" (Job 1:21b). Parents: Albert & Grace Huberts Sisters and brother: Helen Evelyn Joanne Everett September 7, 1980 R.R.#3, Moorefield, N0G 2K0.

On Sunday, September 7, 1980, the Lord in his wisdom, unexpectedly took home our grandson, nephew and cousin,

WILBERT HUBERTS

at the age of 14 years. Our comfort for his parents, Albert and Gre Huberts and his brother Everett and sisters, Helen, Evelyn and Joanne, all at home, is Psalm 121: 2: "My help comes from the Lord who made heaven and earth." Grandparents: Mr. & Mrs. W. Huberts — Drayton Uncles and aunts: Ben & Tine Huberts — Moorefield John & Linda Huberts — Moorefield Henry & Bonnie Top — Brampton Jan & Aafke Visser — Waterloo and 18 cousins

"Wait for the Lord; be strong, and let your heart take courage; yea, wait for the Lord" (Psalm 27:14)! On September 6, 1980, the Lord suddenly called home,

MENNO H. KLUNDER

in his 50th year. Our prayers are that God will comfort and strengthen his wife Georgina Klunder (nee Barneveld) and his children: Alice & Sid Nutma Mettha Klunder & Ted Deelstra (fiance) R.R.#3, Petrolia, ON

Zondagmorgen 14 september, 1980, werd onverwachts uit ons midden weggenomen ons zeer getrouw medelid,

MRS. WILHELMINA ELISABET VAN WENSUM (nee Tielemans)

Een van haar meest geliefde psalmen was psalm 23: „De Heer is mijn Herder, mij ontbreekt niets." Onze bede is dat God haar kinderen kracht en troost wil schenken dit verlies te dragen. De „Jeugd van Vroeger", Chr. Ref. Church, Trenton, ON

OBITUARIES

On Sunday, September 14, 1980, the Lord in his infinite wisdom called home to be with him forever, our dearly loved wife, mother, grandmother and great-grandmother,

NEELTJE VANDERZWAN (nee Vanderzwan)

at the age of 77. The words of Psalms 84 and 100 are our comfort and strength. Beloved wife of: J.M. Vanderzwan — Chatham, ON Dear mother of: Alice & Brian Molengraaf — Chatham, ON Adrie & Clarence Visser — Chatham, ON Martin & Tini Vanderzwan — Chatham, ON 11 grandchildren, 1 great-grandchild and 1 grandchild predeceased The funeral service was held September 16, 1980 in the First Chr. Ref. Church, Chatham.

WANTED FOR COUNTRY RESORT: Husband and wife team. Man must have experience as cook and willing to train the woman to take charge of housekeeping. Apartment available. Wages negotiable. Please send resume to: Northumberland Heights Country Inn & Tavern, R.R.#5, Cobourg, ON K9A 4J8. Phone: 416-372-7500.

Experienced person required by October 15 for modern dairy farm. Pipeline milker, Hamilton area. Apply stating age and experience to: A. Colyn, R.R.#1, Smithville, ON. Phone: 643-2736.

HEAVY EQUIPMENT OPERATOR needed. Phone: 403-362-4613. Brooks, Alberta.

THE COMPANY

Maple Engineering & Construction Co. Ltd. is a member of a Group of Companies active in the engineering and construction field, mainly in Canada.

THE POSITIONS

ESTIMATOR: Preparation of costs estimates for general building and engineering projects. Qualifications — at least 3 years experience in quantity take-off and pricing; must be able to work independently and be a self-starter, accurate, and willing to contribute to a team effort. The position offers a variety of challenging projects and good opportunities for advancement.

BUILDING SALESPERSON: Marketing of building systems with contacting of potential customers and preparation of proposals. Qualifications — sales ability, determination and a basic technical training. The position offers scope and opportunity for advancement.

APPLICATIONS

Submit complete resumes to:

General Manager

Maple Engineering & Construction Co. Ltd. P.O. Box 278, Brampton, Ontario L6V 2L1

Vacancies in Chaplaincy in Ontario:

Ministry of Health, Duty Chaplain at Kingston Psychiatric Hospital. Ministry of Correctional Services: 1) Duty Chaplain — Maplehurst Correctional Centre 2) Part Time Chaplain — (24 hour) — Toronto West Detention Centre

Ministry of Correctional & Social Services 1) Chaplain — D'Arcy Place and Durham Centre 2) Part Time Chaplain — (24 hour) — St. Thomas Adult Retardation Centre

Deadline for application is October 1, 1980. Please direct all inquiries to the Secretary of Chaplaincy, Rev. Carl D. Tuyl, 238 Bessborough Dr., Toronto, ON M4G 3K3

TEACHERS NEEDED

ABBOTSFORD CHR. SCHOOL, DUE TO UNFORSEEN CIRCUMSTANCES NEEDS A GRADE 4

teacher as soon as possible.

Direct inquiries and applications to the principal, John Kampman, P.O. Box #175, Abbotsford, BC V2S 4N8 Phone: (604) 853-1209

JOB WANTED

Girl, almost 16 years old, is looking for a job working with horses or dogs or in a family as a mother's helper. Please reply to Box #4551, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

PERSONAL

Christian Reformed woman seeks correspondence with gentleman of strong Reformed faith, in early thirties. Write to Box #4550, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

Gentleman, 46, seeks to get to know Christian lady in her thirties. Write: Box #4546, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

FOR SALE

TRAVEL TRAILER FOR SALE: Florida — Why pay high rent? 19 foot travel trailer with washroom, fridge; sleeps 6, good condition, located at Fort Lauderdale; price \$2,195 U.S. funds. Call: (416) 560-9205.

FOR RENT

MYRTLE BEACH, SC

Oceanfront villa, sleeps 6. Private balcony with oceanview. Two baths, full kitchen, daily maid service, 2 pools, beautiful beach, free tennis and more. \$40.00 per day for 6, September 2 — November 10; \$35.00 per day, November 11 — February 28; \$40.00 per day, March 1 — May 20. Golf packages available. Plan now. G. Ritsema, 1047 Somerset, Grosse Pte. Pk., MI 48230 USA. (313) 824-0376 for information.

BUSINESS

INTERESTED IN COMING TO ALBERTA?

Good farming and business opportunities in Ponoka. Contact: Ponoka Christian Reformed people who wish to establish a new CR church in Ponoka. Phone: (403) 783-2111 or (403) 783-2605.

COTTAGES

Blue Water Acres

LAKE OF BAYS MUSKOKA



Reserve Now!

- Thanksgiving week-end
 - Quiet Fall vacation
 - Spectacular Fall colours
 - Outstanding cottage resort
- Spacious, heated, all modern conveniences, fully equipped kitchens, fireplace. Near Algonquin Park. In winter, cross-country skiing, skating, snowmobiling, ice fishing, downhill skiing at Hidden Valley. LOW MID WEEK RATES. For reservations, information or brochure, write or phone:

THE VAN GELDERS, BLUEWATER ACRES, Box 34, R.R.#4, Huntsville, Ontario P0A 1K0. Telephone: 705-635-2880 or Toronto: 416-223-4012.

Classified Advertising

REAL ESTATE

HAROLD WORKMAN

Real Estate Ltd.
Clinton, ON
519-482-3455

941 ACRES, cash crop land with 4 sets of buildings, 4 mile radius.
85 SOW, farrow-to-finish automated set-up, liquid manure, excellent home, 385 acres, 345 workable.
BROILER QUOTA, 20,000 plus class 2 roaster A quota, 12,120 basic layer quota, 13,000. 50,000 annual pullet production, 50 acres, modern 4,000 sq. ft. home, with built-in pool, second home, modern barns, scenic property.
PUMP AND FARM SERVICE BUSINESS, modern building, highway location, excellent income.
941 ACRES CASH CROP LAND with four sets of buildings.
85-SOW FARROW-TO-FINISH automated set-up; liquid manure; excellent; 385 acres, 345 workable.
182 ACRES, brick 4 bedroom home, farrow-to-finish, good land, south of Clinton.
250 ACRES, 150 workable, drained, 100 acres bush, house and barn. Near Teeswater, \$210,000.
DAIRY, 198 ACRES, large quota, free-stall barn, liquid manure and slated floors, over 100 registered Holsteins, extensive line of machinery, executive-style home.
DAIRY, 50 TIE-UPS, 66 free stall, harvester and silo, brick house, excellent building, herd and quota included, 175 acres.
DAIRY, 60 cows, large quota, attractive buildings, 3 silos, 150 acres, modernized home.
DAIRY, over 70 Holsteins, 47 tie-ups, 125 acres, brick house, quota and machinery included.

We have other farms available.
ASK FOR OUR BROCHURE.

PETER DAMSMA,
R.R.#5, Clinton, ON
Phone: 519-482-9849

London, Ontario



Stanley Vandergoot
Real Estate

M.L.S.
Realtor
1880 Dundas St.,
London, Ontario
N5W 3G2



RESIDENTIAL—FARMS
A good selection on all types of farms in London, Woodstock areas.
Professional farm consulting available.
Office: (519) 451-3680
Res.: (519) 672-2283

REAL ESTATE

BUSINESS OPPORTUNITY

Well-established auto-body repair and paint shop. Licenced for used car sales, 3 bay workshop, painting room, offices, parts room, 2 wash-rooms, big parking lot. P. & L. statements available. Equipment included, going concern, very good income.

For more details call:
KEITH MILLER & ASSOCIATES REALTY LTD.
220 Broad St. E., Dunnville, ON
416-774-7624
and ask for Art Vander Vliet
774-4611 (evgs.)

DIRECT REALTY LTD.
LARGE CHICKEN OPERATION
Large capon farm in Quinte area. 17,500 Class A quota; 2 large barns, killing house plus equipment. Excellent income. Large 4 bedroom home with many extras. Call for complete details to:

Uulstje De Jong
R.R.#5, Belleville, ON
(613) 966-5011 or (613) 968-5414

BUSINESS OPPORTUNITY

60 unit motel-tavern, northern Ontario, wonderful opportunity for family, low interest mortgage, very reasonable down payment, showing terrific returns on investment.

For more information call:
KEITH MILLER & ASSOCIATES REALTY LTD.
220 Broad St. E., Dunnville, ON
416-774-7624
and ask for Keith Miller
774-4077 (evgs.)

GREENHOUSES

15,200 sq. ft. of Paul Boers greenhouses, less than 5 years old. All brick ranch style home and almost 20 acres of land. Real opportunity at only \$129,900. Also, 12,000 sq. ft. of glass with beautiful custom-built home and almost 5 acres of land. Asking \$160,000. Larger operations available. All located in the Niagara Peninsula.



Call or write:
Ralph de Groot
937-7122 or
res. 643-3490
DUCA REALTY

391 Vine St., St. Catharines, ON

FOR SALE

DAIRY farms as going concerns. Any size, any price, anywhere in Ont. Also available, HOG-and-BEEF farms at very competitive prices.

REALTOR

DIRK WOODSTRA

INSURANCE AGENCIES

ORONO, ONT. L0B 1M0 • 416-983-5915

REAL ESTATE

FARMS FOR SALE LARGE CAGE LAYER OPERATION.

fully automated, ideal family operation, 2 family home. Call Keith Miller.
2,000 BROILER BREEDERS, new house and barn, asking only \$109,000. Call Keith Miller.
OVER 1,000,000 LBS BASIC QUOTA, heavy turkeys, excellent buildings, excellent terms, must really be seen. Call Gord Gray.
LARGE FARROW-TO-FINISH HOG OPERATION, everything in top condition, showing good returns. Call Gord Gray.

For more information call:
KEITH MILLER & ASSOCIATES REALTY LTD.
220 Broad St. E., Dunnville, ON
416-774-7624
and ask for Keith Miller
774-4077 (evgs.)
or Gord Gray
(519) 822-4438 (res.)

BUSINESS OPPORTUNITIES

in or near Orillia. 14 unit motel, \$175,000; Family restaurant, \$178,000; Nursing home, \$139,000; Marina, \$385,000; Variety store, \$110,000; Service station with snack bar, \$125,000; Cottages and Motel, \$119,000; and many other businesses available. For more information call:

WALTER DEAN REAL ESTATE LIMITED,
107 Mississaga St. E., Orillia,
705-325-6193,
or Salesman:
Henry Zwiers,
(705) 326-4131.

MODERN HOG FINISHING SETUP

Nearly new buildings, approximately 600-700 capacity, plus 100 acres land. Large brick home. Highway location. Near Gorrie. Asking \$155,000 with terms.

POULTRY

Two storey laying building suitable for producing hatching eggs or raising pullets. Three bedroom bungalow, attached garage. Situated on 4/5 acre. Asking \$775,000 some terms.

Contact:
ALBERT CARSON,
P.H. HILLER REALTY LTD.,
Listowel, ON
519-291-1544
Evenings: 519-281-1395

CAGE LAYERS: 22,336 basic quota, 58 acres, good 2 storey barn with elevator, automatic feeding, mechanically cleaned, liquid manure pit, 30' x 80' by 8'. Excellent 4 bedroom house, in-ground pool 18' by 38', rec room and basement.

For more details call:
KEITH MILLER & ASSOCIATES REALTY LTD.
220 Broad St. E., Dunnville, ON
416-774-7624
and ask for Art Vander Vliet
774-4611 (evgs.)
or Keith Miller
774-4077 (evgs.)

CHRISTIAN TEXTBOOKS

IT'S OUR CONCERN...
MAKE IT YOURS

YOUR GIFTS ARE TAX DEDUCTIBLE



Canadian Christian Education Foundation Inc.

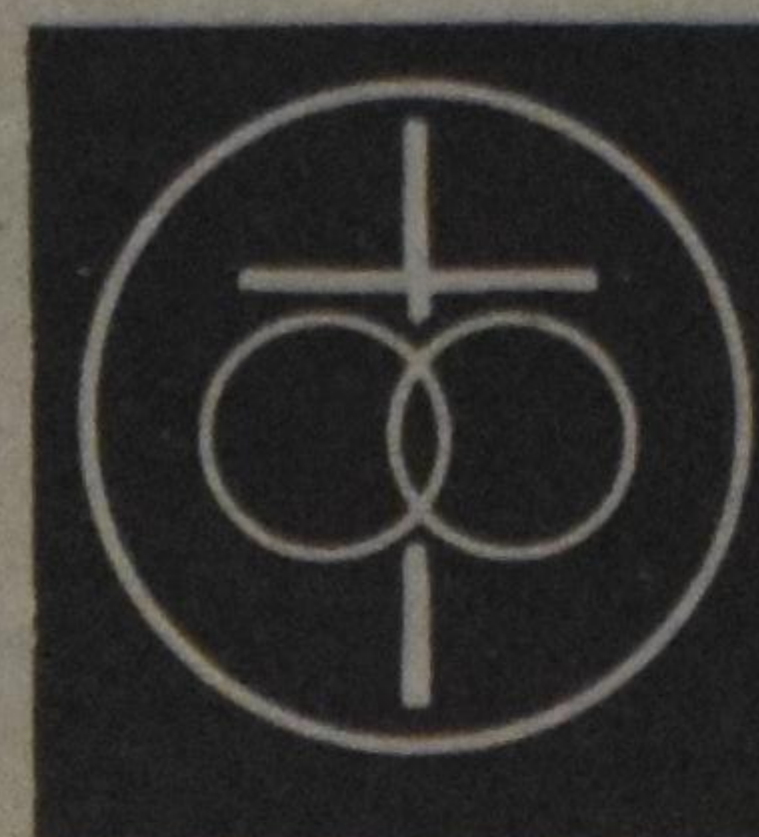
2389 ST. FRANCES DRIVE
BURLINGTON ONTARIO L7P 1V3
(416) 637-3694

First Christian Reformed Church of New Westminster, British Columbia, Canada

NEEDS: \$82,000 to finance the renovation and addition to church facilities and classrooms of \$200,000.
Promissory Notes offered in multiples of \$500.00 with interest payable semi-annually on May 1 and Nov. 1.
Terms: 5-20 yrs. at 10% interest. Early redemption in writing will be considered 30 days prior to interest date.

Send cheque or inquiry to Administrator:

JOHN LOZIE,
7633 Rosewood Street,
Burnaby, BC, Canada V5E 2G8



Marriage & Family counselling
Vocational assessments
Individual & group therapy
Seminars & workshops
arranged for churches and other groups.

Interdenominational Christian Counselling Incorporated
christian counselling services

Suite 709, 44 Eglinton Ave. W., Toronto M4R 1A1. Phone: 489-3350.



Umesh Pawar: Four years old. Undernourished and underfed. Home is a sheet metal hut with mud floors. Bed is a mat on the cold, damp, ground.

Imagine watching your son slowly starve...

live with—but not with the torment of watching their little boys slowly starve. Can you imagine being in their place?

It's not a pleasant thing to think about. But for Umesh's parents it is reality—something they can't change alone. But if someone cared enough to help, how different things could be! Only a few dollars a month, sent through Foster Parents Plan, can mean a world of difference for a needy family overseas.

If you were to help a child like Umesh, your support would bring improved nutrition, medical care, counselling, education and more. Foster Parents Plan's fully integrated programs would bring hope and self-reliance to his family, and improvements to their entire community (through development projects such as potable water or a medical clinic). So little can accomplish so much! Even though Umesh will have a Foster Parent by now, thousands still wait. Won't you help ease one parent's torment? Please—complete the coupon below, or call our toll-free number.

Umesh is the eldest child in his family—good-natured and intelligent. If his parents had their way, his life would lack nothing—his future would bring only joy as it unfolds. But Umesh's parents can't do as they'd wish to—poverty binds their hands and their hopes. Every day their children are threatened—by hunger, by sickness—by hopelessness. Their own hunger they can

CALL TOLL FREE ANYTIME 1-(800)-268-7174

Information will be sent immediately (In British Columbia, 112-(800)-268-7174)

PLAN FOSTER PARENTS PLAN OF CANADA

153 ST. CLAIR AVENUE WEST, TORONTO, CANADA M4V 1P8

I want to be a Foster Parent of a boy ☐ girl ☐ age _____

country _____ or where the need is greatest ☐

I enclose my first payment of \$23.00 Monthly ☐ \$69.00 Quarterly ☐

\$138.00 Semi-Annually ☐ \$276.00 Annually ☐

I can't become a Foster Parent right now, however I enclose my contribution of \$ _____ Please send me more information ☐ Tel. No. _____

Name _____

Address _____

City _____ Prov. _____ Code _____

I wish communication with PLAN to be in English ☐ French ☐

PLAN operates in Bolivia, Colombia, Ecuador, El Salvador, Egypt, Guatemala, Haiti, Honduras, India, Indonesia, Mali, Nepal, Nicaragua, Peru, the Philippines, Sierra Leone, the Sudan and Upper Volta. Foster Parents Plan of Canada is officially registered as a Canadian Charitable Organization by the Federal Government. Contributions are tax deductible.

6/26/80

CL760030

12,600 trees orchard

79 acres of 6500 peaches, 3350 apples, 1850 plums, 56 cherries, 850 pears; all in different varieties. Some trees are new, some are 7 years old. 1 greenhouse and 2 barns — 1 like new — insulated, with 40 x 40 refrigeration cold storage; hydro, hot and cold running water; full kitchen and bathroom. Full line of machinery and established wholesale outlets included. Has 1 1/2 storey modernized 4 bedroom home in fair condition. All this can be bought for \$350,000, including stock. Half down and owner will hold 1st mortgage at 10% — 10 year term. Location near Turkey Point — on paved road.

For more information contact:

Stanley Vandergoot
Real Estate
Realtor

1880 Dundas St., London, ON N5W 3G2

519-451-3680

Office

519-672-2283

Residence

EVENTS

Young Canadian takes on active role with Alfalit

Your knowledge of the world is limited to what you've experienced yourself or heard from others. You can't read the label on a medicine bottle. You're easy prey for an unscrupulous land dealer. You can't read your Bible, hymn-book, or even the daily newspaper.

That is the world of an illiterate person. In much of the world being literate is the exception rather than the rule — a problem that CRWRC has been addressing for many years. In Central America CRWRC works closely with Alfalit International in literacy work.

Stan De Voogd from Chatham, Ontario, recently joined CRWRC and will be leaving shortly for Costa Rica where he will be working for Alfalit. He will resume the work which Pat Duthler began with Alfalit in 1973. The work continued under Carol Van Ess and Gertrude Geitema until 1978, but in the last few years CRWRC's involvement with Alfalit has been primarily through financial assistance.

Stan and his wife Kitty, are committed to helping the poor people of Central America. Kitty has been to Guatemala several times with her father, Dr. William Billingham of Syracuse, New York, who volunteered his medical services at a clinic there. Stan and Kitty also spent a year teaching in Guatemala. They learned to love the Central American people and became keenly aware of their needs.

Stan's literacy work will be difficult and challenging but the rewards of opening new worlds through reading are even greater. CRWRC recently received a letter from one whose life changed through literacy. Read it and you will see the blessings of literacy.

"My name is Samuel Rodriguez. I am the pastor of the Principe de Paz Church in San Antonio Suchitepequez. My childhood was very poor since my parents lived on a farm. In my first years I did not learn very well how to read and write and I didn't know

anything about numbers.

"When I was young I did not have any interest to continue in school and the years were passing.

"I accepted Christ at the Principe de Paz church and after some time they named me Pastor. During this time I had no interest in improving my education. I had heard of Alfalit for some time, but I didn't pay attention. The Alfalit promoters attended our meetings at church, but I always thought that I had a lot of things to do, that I was very old, and that this was not for me.

"I was encouraged to study

when the treasurer of the church came to ask me about some accounts of the church and I couldn't help him because I didn't know anything about numbers. So, I decided to register at the second stage. Later, I began to study basic education for adults. I had some difficulties with the courses of mathematics, history, natural science and language, but passed this period through my personal effort and with the help of Alfalit and passed my last year of primary school.

"Now, I encourage the members of the church, since there are many people that do

not know how to read and write and I put myself as an example. Also, I encourage the pastors telling them: "Look at me, a man of 54 years old and I have my diploma of primary

education. I have gray hair but continue in my effort of learning more and more every day."

Samuel Rodriguez, Pastor, Principe de Paz Church

Bethel Christian Reformed Church
Newmarket, Ontario

25th Anniversary Celebration

Activities planned for **OCTOBER 18**, 6 o'clock: Banquet at H.H.S. School, Huron Heights Dr., Newmarket. Tickets sold in advance \$5.50 p.p. Reception with entertainment after 8 p.m.

OCTOBER 19: Special services will be held at the Chr. Ref. Church, 333 Davis Dr., Newmarket at 10 a.m. and 4:30 p.m. All former members and friends are invited to join us in our celebration.

For dinner tickets and information, contact:
Mrs. Jean Flooryp,
65 Bolton Ave., Newmarket, ON L3Y 2X3, or call: 416-895-5580. Overnight accommodations with church families can be arranged.

DUCA Community Credit Union Limited

P.O. Box 1100, Willowdale, ON M2N 5T5 Phone: 223-8502

Serving the Dutch Canadian community in a large area of Southern Ontario and the community of the City of North York.

With offices in:

WILLOWDALE	DOWNSVIEW
BRAMPTON	NEWMARKET
ORANGEVILLE	PHILIPS-SCARBOROUGH

providing all financial services ...

...is

MOVING its head office to:

5290 Yonge Street, Willowdale.

First day of business in the new office:
OCTOBER 15, 1980.

Official Opening:
OCTOBER 25, 1980 at 2:00 p.m.



Jerome Hines'

"I Am the Way"

Sacred opera based on the life of Christ

Nov. 11 & 13 — 8 p.m.

Jubilee Auditorium, Edmonton

Tickets at all Woodward's Stores

presented by Christian Arts Alberta Society

John Calvin Christian School
48 York St., Strathroy, Ontario

25 years of Christian education
1955 - 1980

Date: October 11th — Place: at the school

Bazaar — 10:00 a.m. to 4:00 p.m.; Potluck supper — 5:30 to 7:00 p.m.; Social — 7:00 to 9:00 p.m.; **October 13th** Thanksgiving program, Time: 2:30 p.m. Place: Strathroy District Collegiate, 96 Kittredge St., Strathroy.

Open house at the school — 4:00 p.m.

All former staff and students are invited to attend the festivities.

Calendar of Events

Ontario

Sept. 4- Oct. 16	St. Catharines: Focus on the Family film series by Dr. James Dobson. Seven consecutive Thursday evenings, Covenant Christian Reformed Church, St. Catharines, 8 p.m.
Sept. 24- Dec. 3	Clinton: Focus on the Family film series in the Clinton District Chr. School, Princess St.
Sept. 25- Nov. 6	Focus on the Family film series by Dr. J. Dobson, Mountainview Chr. Ref. Church, Grimsby, on seven consecutive Thursday evenings at 8 p.m.
Sept. 30- Oct. 4	The Woodstock Chr. Ref. Churches invite you to their Plowing Match and Food booth. Location: Third Street, between Hoffstader and Woodstock Ave.
Oct. 6, 7	Ontario Association of Alternative and Independent Schools (OAAIS) will hold its sixth annual conference. Guest speaker: Dr. Paul Marshall, York University political scientist. Location to be announced.
Oct. 8	Fally Rally for the S.E. Ontario League of Chr. Ref. Ladies' Societies. Mt. Hamilton Chr. Ref. Church at 10 a.m.
Oct. 18	Annual meeting of the Committee for Justice and Liberty in Toronto. Speaker: Wilbur Sutherland, former executive director of Inter-Varsity Christian Fellowship. Topic: Continuity and Change — Public Justice in the Eighties, Little Trinity Anglican Church, 417 King Street, East, Toronto.
Oct. 23	Fall Rally of the South Western League of the Chr. Ref. Ladies' Societies. Starting at 10:00 a.m. in the Westmount Chr. Ref. Church, Strathroy, ON.
Oct. 25	Organ Concert by Andre Knevel at 8:15 p.m. at Christ Church Cathedral, James St., Hamilton, ON.
Nov. 1	AACS Annual Meeting, 1:00 p.m., Medical Sciences Auditorium, University of Toronto. Presentation of Five Year Master Plan and Address by Dr. Calvin Seerveld, followed by reception at AACS Building, 229 College St., Toronto.
Nov. 4- Dec. 16	Focus on the Family film series to be shown at the Maranatha Chr. Ref. Church of York, ON. Tuesday nights at 8:00.
Nov. 7	Canadian Christian Education Foundation fifth anniversary banquet featuring Dr. Joel Nederhood and the Calvin College choir.
Nov. 8	Fifth Singles Fellowship Day for single adults, widows, widowers and single parents at Ebenezer Christian Reformed Church, Trenton, ON. Workshops, games, banquet, recreation. Cost \$18.
Nov. 8	Lakewood Christian Camp, Jog-a-walk-a-thon in Sarnia, Chatham and London at 9 a.m.
Nov. 15	Ontario Christian College Association annual meeting beginning at 9:30 a.m. at Hamilton District Christian High School.
Nov. 15	Lakewood Christian Camp's annual membership meeting at 1:30 p.m. in Sarnia II Chr. Ref. Church. Banquet at 6 p.m. with Rev. S. Cooper speaker and Al Luke singer.

Ambassadors in Concert

Hamilton: First Chr. Ref. Church, October 18, at 8:00 p.m.;

Cambridge: Presbyterian Church, October 24, at 8:00 p.m.;

Holland Marsh: Chr. Ref. Church, November 8, at 8:00 p.m.;

Hamilton: St. John's Presbyterian Church (Main St.), November 28 at 8:00 p.m.

British Columbia

Nov. 21-22	The Department of Philosophy at Simon Fraser University will sponsor a seminar entitled "Moral Problems in Health Care," to be held at Hotel Vancouver, Vancouver, BC. Among topics to be dealt with are "Euthanasia," "Informed Consent," "Right to Know." For further information, contact the university's Continuing Studies department at 291-3298.
------------	--

NEXT ISSUE

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
Fri. Oct. 10	Wed. Oct. 8	Fri. Oct. 3-10 a.m.	Thurs. Oct. 2-10 a.m.
Fri. Oct. 17	Wed. Oct. 15	Fri. Oct. 10-10 a.m.	Thurs. Oct. 9-10 a.m.
Fri. Oct. 24	Wed. Oct. 22	Fri. Oct. 17-10 a.m.	Thurs. Oct. 16-10 a.m.

Books

Religions/Church history

Mennonites in history

Trailblazer for the Brethren by Elizabeth Suderman-Klassen; published by the Board of Christian Literature of the General Conference of Mennonite Brethren Churches, Fresno, CA, 1978; paperback, 310 pages. Reviewed by Rev. Jack Geuzebroek, Port Perry, Ontario.

This is a biography of the man who has been called one of the three greatest men in Russian Mennonite Brotherhood. It is not written the way most biographies come from the press. The writer has connected the historical facts with a connecting narrative, fictionalized. It makes a very interesting book.

Very little is known, generally, unless perhaps in the circles of the Mennonites themselves, about the tragic story of the descendents of Menno Simons, their spiritual founder in The Netherlands. We know about his followers who left The Netherlands and (another branch), Switzerland, for Eastern Germany, Poland and southern Russia.

Mainly because of their conflict with the State, and their strong belief in non-resistance, they continued their trek to unknown countries rather than be forced into military service.

But peace, although they never wanted to be warriors with weapons, was not theirs. "By schism torn asunder," that's certainly true for these peace loving, hard working and talented Christians.

John Claassen, the hero of this book, had his part of it. After the Brethren Church came into existence in the Molotschna Mennonite Colony in south Russia, he led the endless struggle (so it seems) with the officials of Czarist Russia, to lead his people out to the new settlement into the Kuban, another even more southern part of Russia.

One cannot help but become impressed by the courage, the endurance, carried by a strong personal piety of this man and his followers. Claassen's life's mission was crowned with success and at the same time, the Kuban became for his children and grandchildren, just a stop-over on the way to the freedom of the new world: the brotherhood in the U.S.A.

A book to be highly recommended for reading, if only to make us more aware of the struggles, the hopes, the despairs, the piety and the blessings of fellow Christians.

The Great Trek by Fred Belk; published by Herald Press, Kitchener, ON, 1976; clothbound, 250 pages; \$14.75. Reviewed by Rev. Jack Geuzebroek, Port Perry, Ontario.

This book constitutes a very important volume in the "Studies in Anabaptist and Mennonite History" by the Mennonite Historical Society. We meet the Mennonites the way they, under Catherine the Great, ascending the throne in Russia in 1762, are lured to settle in this new country, because of their conflict with the military spirit in Prussia. Besides land, they were offered freedom of religion and of military service. Here they were offered a glorious opportunity to settle in new

colonies, separated from the world around them. Having proven themselves as excellent farmers, they yet run into problems at the end of the 19th century, when the laws of language and military service are changed. The first trek to the U.S.A and Canada is then for thousands of them, the way out.

It is among the ones who remain behind in Russia that the fire of millennialism starts to burn. And so starts the trek to places where their present troubles would come to an end and where they could expect the coming of the Lord to his victory in the near future! While other thousands of their brothers journey to the States again, these people journey to Central Asia: to meet the Lord! There in Turkestan he would appear!

One wonders while reading, whether to admire the people who make this trek under unbelievable hardship and suffering; or to pity them, because of their blind fanaticism. Indeed in this aspect again, history repeats itself.

The special revelation of the Spirit to certain special preachers and religious leaders has historically brought a great deal of misery to those who are open for such leaders and their fantasies. Yet, the one group after the other went to Turkestan! And so we follow them in this highly recommended book with pity, sympathy and yet also amazement about their misguided idealism till the end. That comes for some when they, after much suffering, know to make their way (again) to the free new world in the United States and Canada. Many others who, after the takeover by the

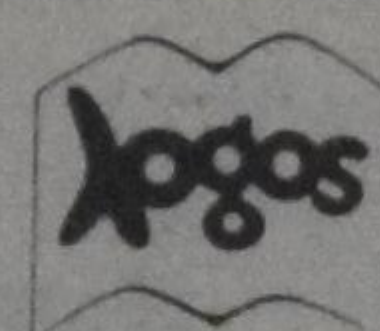
Bolsheviks, are deported to Siberia, disappear into the night and the unknown for us!

M. COOPMAN
(Willco Clothing)

134 Felbrigg Ave.,
Toronto, Ont.

Phone: (416) 488-9334
(at Avenue Rd., between
Lawrence and Wilson Ave.)
Dames en heren kleding naar
maat. De zaak waar de goed
geklede man zijn costume
besteld.

116
Princess St.,
Kingston,
Ontario



*Bibles *Christian Books *
*Cards *Gifts *
*Christian Education Supplies *
Many books by reformed authors!
(List on request)

(This advertisement worth \$1.00 refund with order)

Logos Bookstore Ltd. Phone: 613-546-2012

THE Family Christian Bookstore

Save 60% on your
long-distance phone
call between 7:00 and
8:00 a.m. (Your time).

David Kaufman,
Michiel Horn, John Muller

A Liberation Album
Canadians in the Netherlands 1944-45

Nonfiction. 8½ x 11. 176 pages. About 170 black-and-white photographs.
\$19.95 hardcover

A LIBERATION ALBUM



CANADIANS IN THE NETHERLANDS 1944-45

DAVID KAUFMAN, MICHEL HORN

The liberation of the Netherlands in 1944-45 is one of the best-remembered episodes in which Canadian troops took part in World War II. In this book Michiel Horn's text, first-person accounts by Dutch and Canadians, and numerous photographs bring to life this momentous time. Netherlanders recall the Nazi oppression, the privations of the "hunger winter" of 1944-45 and the joy of greeting their Canadian liberators; Canadian soldiers recall their experiences in the vicious fighting on the low-lying muddy terrain and their encounters with the Dutch population. Published to mark the 35th anniversary, this album of words and pictures commemorates a singular and noble Canadian achievement. Based on the highly acclaimed television documentary.

DAVID KAUFMAN, a photographer, editor, book designer, and film-maker, whose latest film was the distinguished portrait of the poet A.M. Klein shown on CBC-TV, conducted interviews, selected photographs and developed the editorial concept for this book.

MICHEL HORN is Associate Principal, Glendon College, York University, and a distinguished historian. Born in the Netherlands at the outbreak of the war, he came to Canada as a boy in 1952. He wrote the historical text for the book.

JOHN MULLER is a Dutch film-maker who settled recently in Canada. He produced and directed the documentary LIBERATION, shown on CBC-TV, on which this book is based.

Lifestyle Books

For personal growth
or group discussions!

- Stewards of God, 250 pp. \$6.00
- Rich Christians in an
Age of Hunger, 250 pp. \$6.00
- More with Less
Cookbook, 330 pp. \$8.50
- And He Had
Compassion, 95 pp. \$2.50
- For my Neighbour's
Good, 65 pp. \$1.75
- World Watch Papers,
15-50 pp. \$1.50 ea.
40 different titles.
- 29th Day, 350 pp. \$6.00

Please add 5% for postage.

Order from:



Christian Stewardship Services
455 Spadina Ave., #210
Toronto, Ont.
M5S 2G8



Quick Service Order Form

THE Family
Christian Bookstore

750 Guelph Line (Opp. Burlington Mall),
Burlington, Ont. L7R 3N5.
Phone (416) 637-9151

____ copies CANADIANS IN
THE NETHERLANDS 1944-45
at the SPECIAL
PRE-PUBLICATION PRICE
of \$18.95.

NAME _____

ADDRESS _____

POSTAL CODE _____

We pay the postage
on PREPAID orders.

AMOUNT ENCLOSED _____